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ABSTRACT

The report describes, in the form of transcribed interviews, cross-cultural programs in Saskatchewan, Manitoba, Montana, New Mexico and Arizona identified in a May, 1973, study-tour of cross-cultural education focusing upon people of Indian ancestry. The primary goal of these visits was to identify promising procedures and accomplishments in cross-cultural education wherever interesting developments may have occurred. The report focuses upon native studies programs at the institutions visited and on information gained through interviews with personnel involved in native-studies curriculum and instruction projects. Programs visited include: Indian Teacher Education Program at the University of Saskatchewan; Saskatchewan Indian Cultural College; E. D. Feehan High School in Saskatoon; University of Brandon in Manitoba; Rocky Boy Elementary School on the Cree Reservation, Montana; Bureau of Indian Affairs (BIA) Navajo Area Office and Navajo Tribal Education Office in Window Rock, Arizona; Chinle Boarding School, Many Farms High School, Rough Rock Demonstration School, and Rock Point (Contract) School in Arizona; and University of New Mexico and BIA Language Arts Office in Albuquerque, New Mexico. (ERB)

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CROSS-CULTURAL EDUCATION STUDY TOUR

MAY 1973

H. G. SHERK AND H. CALLIHOE

DEPARTMENT OF EDUCATION
PROVINCE OF ALBERTA

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CROSS-CULTURAL EDUCATION

STUDY-TOUR

Introduction

by H. G. Sherk

The establishment of priorities for development of curriculum in the area of cross-cultural studies, with an initial focus upon native peoples has prompted Curriculum Branch personnel to engage in fact-finding and information-gathering activities related to this task. Several meetings have been held with representatives of Alberta native organizations, to date. Both formal and informal exchanges have occurred between departmental personnel and representatives of the Indian Education Center (a branch of the Indian Association of Alberta), the Metis Association of Alberta, the Alberta Native Communications Society, and the Voice of Alberta Native Women. In addition, P. Lamoureux and H. Sherk, Associate Directors of Curriculum and the Cross-Cultural Education Consultants in the Field Services Branch (C. Allan, H. Callihoe and M. Kowalchuk) have visited selected centers within and beyond our provincial borders in an effort to gain insights and understandings into needs, sensitivities, problems, and concerns of native people with regard to the school curriculum. But a primary goal in these visits has been the identification of promising procedures and accomplishments in cross-cultural education wherever interesting developments may be occurring.

H. Callihoe and H. Sherk travelled to points in Saskatchewan, Manitoba, Montana, New Mexico and Arizona in a study-tour of cross-cultural education with a focus upon people of Indian ancestry in May, 1973. This report focuses upon native studies programs at the institutions visited and on information gained through interviews with personnel involved in native-studies curriculum and instruction projects that were encountered.

Prior to embarking on this tour, a short preliminary paper was prepared, in which some questions then considered to be pertinent were raised. (It should be noted that in initial meetings with native people in Alberta it became evident that the questions were not fully satisfactory for the purposes we had in mind. Yet we did not really understand how to improve them. We decided that we must begin somewhere and this paper could serve a useful purpose in explaining what we hoped to learn at each center we would visit). The paper was forwarded in advance of our departure from Edmonton to key persons in areas in which visits and interviews had been scheduled. A copy of the paper "Native Culture - Native Heritage in The Alberta School Curriculum"(1973)" is included as an Appendix to this report.

The report is presented in the form of transcribed interviews that were "captured" originally by means of a tape-recorder. No recordings were made of interviews with Dr. Miles Zintz at the University of New Mexico in Albuquerque or with officials of the Bureau of Indian Affairs Language Arts office in Albuquerque. In each of the latter instances, published materials are available and these can be made available to curriculum development workers as professional resource materials.

In the following section some observations and impressions gained through visits and interviews on this tour, along with a synthesis of advice received, are recorded.

Summary of Advice and Information Data; and Some Implications

1. "Bicultural and/or bilingual" education should provide for in-depth study and experiences in two distinct cultures. The implication here is that superficial or token approaches to native cultural components are not likely to be acceptable to native people. Nor are they likely to have much appeal to non-natives who are motivated toward gaining fundamental understanding of their Indian neighbors.

2. "Bicultural" and "bilingual" are appropriate terms to use in speaking of educational programs which focus upon native people in Canada - their heritage, their present situation and future prospects.

3. Components of native culture, heritage, crafts, art, language, etc. cannot be neatly labelled and separated. There is a unity to a culture which defies such categorization, except in a very artificial way. Native languages are regarded by many people of Indian ancestry as essential components of the culture. Indeed, some groups (e.g. the Navajo) use the term "bilingual" to represent the total cross-cultural education spectrum.

4. One of the major objectives of bilingual and bicultural education programs presently in existence is to develop a sense of pride and a positive self-image on the part of native students.

5. There is a wide range in perceived needs and expectations relating to the nature and content of cross-cultural curriculum and instruction programs amongst native people. One implication of this fact is that curriculum outlines, guides and materials developed for a particular set of circumstances may have quite limited application in other settings or under other circumstances.

6. Communities in which the desire or demand for native cultural components in the school curriculum is limited may select appropriate parts of curricula and materials prepared for use in more comprehensive programs. Thus there can be some transferability of the results of efforts expended in developing comprehensive curricula in the field of native studies to situations in which a somewhat curtailed version of the "total package" may be preferred. (Two examples here may provide clarification. Some native people in Alberta express a desire for inclusion of native-language study whereas others apparently do not favor this as a part of the school curriculum. A school in a community that does not place a high value upon study of the native language could still draw upon other parts of a "total curriculum package" developed in an area with similar cultural traditions.

In another case, a school in a non-Indian community might draw upon certain parts of the "total curriculum package" in offering a course about Indian cultures to non-Indian students.)

7. There is widespread agreement among cross-cultural curriculum workers that the preparation and production of resource materials relating to the particular languages and cultures to be studied are necessary aspects

of the curriculum development process.

8. An important "rule" in cross-cultural curriculum development is: "identify people and places where something worthwhile is already being attempted in this field. Facilitate such developments." This approach has a greater probability of success than others that have been tried.

9. There is widespread belief among Indian people, with a substantial amount of support from many non-Indian professionals experienced in teaching native students, that special attention must be given to encouraging and finding new structures to make possible the preparation of native people as teachers. But this must be accomplished in such a way as to allow the individuals concerned to continue to function in "the native way" as well as in "the white man's way." (In virtually every center we visited, we heard descriptions of programs which had flexible entry provisions for native students, which enabled them to take courses for university credit in their home communities, which included opportunities for teaching experience in the schools as aides under the supervision of qualified teachers and which made provision for eventual certification of the trainees as qualified teachers).

10. Apart from the physical aspects of curriculum, there is an overriding concern which must be considered as primary if native-studies are to be successfully implemented. This crucial factor is the human one. The quality of the educational experiences of students will be, in large measure, a function of the attitudes, knowledge and understanding on the part of the teachers involved, as well as on the part of students and others in the communities affected. For this reason, an extensive program of pre-service and in-service education designed to prepare teachers for working

with students in implementing this program appear to be needed. Furthermore, some efforts may need to be expended with a view toward gaining public support for such programs through involvement of community leaders in planning sessions and other related activities.

11. Competent native people who are interested and eager to provide their services are available to serve as consultants and to become actively involved in planning and developing curriculum outlines and related materials for use in Alberta schools.

12. In any curriculum project of a cross-cultural nature there is need for cooperation between people who have a "feel for" and understanding of the particular culture to be featured, on the one hand, and professional educators, on the other. Neither group, singly, is likely to produce curricula or materials that can be used effectively in school programs.

RESUME OF PLACES VISITED DURING STUDY-TOUR

(Including Identification of some of The "Contact People")

May 14/73: Saskatoon, Saskatchewan

1. University of Saskatchewan

ITEP is the "Indian Teacher Education Program" at the University of Saskatchewan. The Federation of Saskatchewan Indians perceive this as "their program" even though it is formally a program directed and operated by the university. The FSI has been, and continues to be involved in planning the programs and in providing data for some of the culture and language components in the ITEP.

Students are admitted into this program under special provisions. They study for varying periods of time, depending upon "where they are" when they enter. Much of the course work can be completed in the local communities in which the students are resident, as a result of a plan of operation which takes university personnel to the native communities in Saskatchewan. Funding is on a federal and provincial cooperative basis (federal for treaty Indians, provincial for non-treaty).

The Indian Curriculum Resources Center at the U. of S. is quite widely known. It is not large, physically, but it serves school personnel throughout the province as a source of resource materials. Dr. André Renaud is chairman of the Indian and Northern Education Program.

2. The Saskatchewan Indian Cultural College

This is an institution devoted to facilitation of native language and culture components in the curriculum, primarily with students of native ancestry in mind. The SICC has some knowledgeable persons on staff working to produce curriculum guides and resource materials. It is an arm of the Federation of Saskatchewan Indians. Rodney Soonias is the director.

3. The E.D. Feehan High School

This school in the Catholic school system in Saskatoon offers an Indian Culture course which is available to any students as an elective. It is taught by white teachers. But a new curriculum is being developed by a native writer, Mr. Val Light Travellers. The major aims underlying this program include the development of a healthy self-image on the part of native students and improved understanding and empathy toward native people on the part of the non-Indians enrolled.

Mr. René Poisson and Mr. Karl Baumgardner are teachers concerned with this program.

4. May 15-16/73: The University of Brandon (Manitoba)

Dr. P. Halamandaris is in charge of the IMPACTE program at the University of Brandon. This is an On-Campus and Off-Campus program known as "Indian and Metis Project for Careers through Teacher Education. There is an open admission policy so that mature students of Indian ancestry may enrol and commence their studies at points determined by their individual stages in development and learning. This program involves cooperation by federal and provincial governments as well as local school systems. In the Off-Campus projects, students who cannot attend the university can study and gain experience in their home communities. In a sense, the university goes to the people. In addition to regular faculty, native people serve as visiting lecturers.

Professional educators (usually principals), act as "mentors" in local communities as a part of the Off-Campus operation. Students may complete the two-year academic requirements in two and one-half years, or they may need considerably more time than that. The program is designed to accomodate such time variations as may be needed, depending upon individual differences in the backgrounds. IMPACTE students receive subsistence grants equal to training grants paid by Canada Manpower.

5. May 17-18/73: Rocky Boy Elementary School - Rocky Boy (Cree) Reservation,
near Havre, Montana

The Rocky Boy School is an institution operated by a local board under the Bureau of Indian Affairs. Special funding has been obtained through the U.S. Office of Education and a bicultural and bilingual (Cree and English language, Indian and dominant culture) curriculum is being developed. In addition, resource materials are being prepared and produced right at the school. Mr. Gerald Gray is the superintendent and Mr. Robert Silverthorne is principal.

This school has a number of Indian people working as teachers and teacher-aides. The latter have prospects of becoming accredited teachers through a college program based at Havre which includes both On-Campus and On Reservation instruction. Native people are involved to a considerable extent as instructors in the native culture aspects of the university program, and also in the preparation of native culture-related resource items for use at the Rocky Boy Elementary School.

6. May 22-23/73: Bureau of Indian Affairs Navajo Area Office,
Window Rock

This office is headquarters for the BIA education operation on the Navajo

Reservation. Mrs. F. Spell is Chief of Curriculum and Instruction at this office. The man in charge of the BIA education system (Navajo Area) is Mr. A. Tucker.

7. May 23/73: Navajo Tribal Education Office,
Window Rock, Arizona

Mr. Dillon Platero is the man responsible for education at the Navajo Nation Resources building at Window Rock. Until recently, Mr. Platero was Director of Education at the Rough Rock Demonstration School, a native-run school operated under contract with the Bureau of Indian Affairs.

8. May 22/73: The Chinle Boarding School

The Chinle Boarding School is at Chinle, Arizona, beside the spectacular Canyon de Chelly. This is a school operated on the Navajo Reservation by the Bureau of Indian Affairs.

9. May 22/73: Many Farms High School

This is a large high school operated by the BIA on the Navajo Reservation at Many Farms, Arizona. There is also a college on the campus site at this location. Many Farms is between 15 and 20 miles from Chinle.

10. May 23/73: Rough Rock Demonstration School

Rough Rock is the site of one of the original Indian-run contract schools. It is under the control of a school board composed of Navajo people. The school is developing a "bilingual" program featuring Navajo language and culture as well as the "Anglo" culture and language. Special funding has been provided by the U.S. Office of Education.

At Rough Rock Demonstration School, each classroom is staffed with a teacher, a teacher-aide and a "parent" who serves as a resource person with regard to the native culture. The school has its own resources - production department which is capable of producing print and some audio and visual media materials.

Miss Ethelou Yazzi is Director of Education at Rough Rock.

11. May 23/73: Rock Point (Contract) School, Rock Point, Arizona

Dr. Wayne Holm has been principal of the BIA operated school at Rock Point for fourteen or fifteen years. He recently completed his doctoral studies in a program concerned with cross-cultural education. Rock Point has just completed its first year of operation as a contract school run by a local (Navajo) school board. Special funding has been available to facilitate the development of a bicultural curriculum and its implementation.

12. May 24/73: The University of New Mexico, Albuquerque, N. M.

Dr. Miles Zintz is a widely-recognized authority on the subject of "Education Across Cultures," which is the title of one of his books. Dr. Zintz' text is used in many colleges and universities.

13. May 24/73: BIA Language Arts Office, Albuquerque, N. M.

This is the national headquarters for the Language Arts Project of the BIA. However, this project and the consultative services available through it were scheduled to be phased out during the current summer apparently for reasons of economy.

INTERCULTURAL EDUCATION SURVEY TOUR, May, 1973:

H. Callihoe & H. Sherk

Saskatoon, Saskatchewan, May 14th, University of Saskatchewan

We spent the morning at the University of Saskatchewan. Father A. Renaud was not present, but he had made emple preparation for our visit. Mr. Bob Devrome was acting director in Father Renaud's absence. Mr. Devrome spent most of the morning, and also had lunch, with us. We were also privileged to speak to a number of people that have been involved in an LIP Program dedicated to the preparation of resource materials for use in education of Indian students, in particular. Also, we had an opportunity to discuss in some depth the ITEP (Indian Teachers Education Program) with Mr. Devrome and Dr. Don Barnett. This is a new program, introduced in January, 1973. Excerpts from actual comments made by the people involved are available from tape-recorded interviews, and these will follow in a later section of this report.

We also visited the Curriculum Resources Center at the University of Saskatchewan. A fairly wide-ranging assortment of curriculum resource materials is available from this center, although it is housed in quite small quarters. We were provided with several lists of materials that can be obtained on loan from this center, provided that you are an educator living in Saskatchewan. The lists may be of prime interest to us as indicators of materials that may be available for use in intercultural education programs.

Materials that have been produced in the LIP project, under the direction of Mr. Dave McKay, are available for purchase. We have some information in mimeographed form indicating the nature of most of these materials. We also photographed a display of these materials.

UNIVERSITY OF SASKATCHEWAN

ITEP & LIP PROGRAMS

LIP RPOJECT

P. Porter
Hughes

Since the month of January I've been involved with a LIP project on the campus in Saskatoon. Twelve Indian and Metis people have been developing language and history materials to be used in various schools throughout the province. To date we have over 14 publications which have been printed and we have available a brochure outlining the various materials. There are also approximately 15 to 16 historical and language materials in the form of books which will be ready possibly within the next month. The Indian people represent the Chipewyan, Cree and Saulteaux tribes here in Saskatchewan. They have produced an introductory Cree language course composed of 4 books and tapes which accompany them; also introductory courses in Saulteaux and Chipewyan which could be used by teachers preparing to go into modern communities or by elementary and high school children. To date, one of the graduate students and myself have been working on a project to determine the feasibility or the usefulness of these materials in the schools. We've composed a unit in social studies, language arts, art and music and we are currently working in an all-white, an integrated and an all-Indian school. We've given a pre-test to determine attitudes on various subjects such as, white people, myself, what I would like to be, etc. and will be giving a post-test at the end of the unit to determine whether or not curriculum materials with basic Indian content help to improve the attitudes, and the self-concept of the Indian youngster and broaden the outlook of non-Indian students.

H. Sherk Good, I wonder if you could tell us what kind of things have happened that you are happy about and then maybe some of the problems you've faced too.

P. ~~Porter~~ Hughes Yes, well we've been very happy about the personal growth that has developed with the people on the project. Several of the people who came in really had no idea exactly what the project was all about and since then have become more self-confident and even a few of them have decided to go on to further studies and will be going to university in the fall. There have been several problems also, which is only to be expected. Several people find it difficult to keep long hours and to keep a steady pace and therefore there has been a turnover of personnel. There are several times personality problems but I think this is all part of the learning experience for them.

H. Sherk We have another question for you, Pat, We were just wondering whether there is any coordination of effort here, What is the Department of Education doing along the same line? Can you tell us that?

P. ~~Porter~~ Hughes Well, I am afraid that this is one of the basic problems - there really seems to be a lack of coordination. There isn't really too much in the line of communicating what various projects are being carried on. Right now the LIP project is working on hiring people to compile curriculum materials, and it is unfortunate that people can't pool resources and perhaps come up with a much better product.

H. Sherk Here is Mr. Dave McKay who is the administrator of the project. And will you tell us Dave how the project got going, where it is now from the administrative and financial angle and what needs are facing you at this time?

D. McKay Well, in February of 1972, Father Renaud and Jerry Hammersmith, were the people who originally started this project and it was run from the Indian and Northern Education Program here at the University. They hired 12 Indian and Metis people to develop curriculum material with an Indian point of view. For some time the Indian and Northern Affairs Department was in charge of the program. Since October of last year, they have turned it over to the native people themselves. We have run the project on our own. Father Renaud's Department has just more or less played the part of the assistantship and we are coordinating projects ourselves. When we first started out I don't think any of us really knew what they wanted or which way we were going but we had some of the graduate students and some of the people in Northern Education helping us. Our biggest problem has been the financial problem. We are sponsored under LIP and basically I think LIP is more or less to create employment, not necessarily to get a product out of this. We are only allowed 17% of expenses. Each person is paid $100 a week and we are only allowed 17% of these expenses. That doesn't leave us very much money for printing and developing tapes and things along that line. Another thing is we find the LIP projects are usually only four months and we seem to have to always gear our projects so that they will be done within four months. At the end of the four months they usually come along and say you will carry on and we will give you another four months and another two months and the last extension was for six months.

H. Sherk And that's pretty well run out new.

D. McKay Yes, it will be run out of at the end of May and this has also been a problem.

H. Sherk Dr. Don Barnett of the ITEP program at the University of Saskatchewan will tell us something about this program. You were just going to tell us how it got going and then tell us a bit about it.

D. Barnett Okay. ITEP - correct me if I am wrong Bob, is financed in part by the federal Department of Indian Affairs through the accounting services of the Federation of Saskatchewan Indians and the general budget of the University of Saskatchewan, Saskatoon campus. In Saskatchewan the FSI has set up the Indian Cultural College which is here in Saskatoon and they handle a grant from Indian Affairs to set up a program for teacher education for Indians. Now we do have some Metis in the program. There are 3 or 4 Metis and they are financed through the provincial government. But it basically is an Indian Teacher Education Program. In terms of curriculum development here at the university, the courses that ITEP students take are the same courses according to label. For example. Anthropology 101. They are taking all of the methods courses. But in regard to the ITEP group we are trying to make the curriculum more oriented and more relevant to Indian - Metis heritage. Some of the feedback that we get from the Indian students is, well yes they want it, and there is a definite need for that. No one is going to argue against that. But my personal opinion is I don't know if we can carry that to a complete extreme because some of them are saying, "Well look, we want the things the other students are getting." For example, they have been asking us questions like this. They have said, "Must we always remain as a separate intact group? Why can't we sit in with the other students just like everybody else? and that's why we made an effort to include more intersession courses and summer session courses for them than what has been originally planned. In the courses themselves the professors are saying well how about these Indian students, what do they want, what kind of a curriculum? Well again I am sort of giving you my own feeling here. There is an Indian-Metis component that is necessary but you still have to give them the so-called regular, usual component. Number one, they kind of want that; they want what other people are getting.

H. Sherk Does this mean that they have to have more than the other poeple have; they want this and the other too?

D. Barnett I think so, I think you have to be very careful to include both parts. For example a psychology course. Maybe a better example is a methods course. There is not an Indian teacher method. Good teaching methods apply to white kids, black kids, Indian kids, to some extent; I personally feel to a large extent. So there is a common component and we just can't sort of say we are going to design a completely new course for everybody and make a new world for them because they kind of want that reality too.

H. Sherk What we've been thinking in terms of is possibly developing units of something of this kind that can be "plugged into" existing courses. This I think would be in tune with what you are thinking.

D. Barnett Right. You would add components to your present courses.

H. Sherk But our problem is where do we, how do we go about this? Have you anything to suggest for us there?

D. Barnett Well you've talked to the LIP people and as I perceive the LIP program and I know myself as I look at those materials that they have developed, if I'm a teacher and going to teach that stuff to kids I can't do it. The stuff is there but you just can't take it and transform it into an operation. You can't operationalize it in a classroom. Something else has to be done and that's where they have hired this girl Pat to sort of "redigest" this stuff into the form for teachers.

H. Sherk Is that going to solve it or do teachers need inservice? What do you think? This is what we are wondering too.

D. Barnett This is a hard question with no one answer. Ideally you should have inservice for everybody but the real situation is that you can't have inservice for everybody and how much inservice is worthwhile? I have participated in really lots of inservice workshops: one-day, two-days, three-days and you go back to your classrooms and ask teachers how much did you actually put into operation from that workshop? One or two teachers put one or two ideas into operation. In reality you can't provide everybody with inservice in the province of Alberta for example. So therefore, you've got to at least try to move in terms of developing better materials.

H. Sherk	In talking about methods for teachers, Don Barnett and Bob Devrome of the University of Saskatchewan have some ideas for us. Okay, let's start that one again if you don't mind Don.
Don Barnett	That was such a good idea, Harry - I forgot what it was. No I was saying that I think in some ways we are kind of skirting the real issue of this intercultural education thing. I've seen this with blacks in the United States when I worked in Philadelphia there. We say okay, hurray let's get something for intercultural education for the Indian people, our native people and really do them a good turn and make something really relevant. They did the same thing with the blacks in the United States. Black history, let's give it to them, that's what they need. Make them proud of their heritage and culture and all that. Do you know what the black kids in Philadelphia were saying? They said: "We are sick and tired of black history, it's the same old stuff but instead of learning and memorizing all the stuff about the white guys, we are now memorizing and learning all the stuff about the black guys." And that is just substituting content for content. Instead of talking about how much water rises in a beaker, we'll make it relevant and teach them about tracking. You know, now the content is a little more interesting. But we're just substituting content when we really should be putting a thrust toward exciting teaching methods. Now fine, change the content a little bit but changing the content alone is not the answer. And that is what we tend to look toward in intercultural education as I see it. That is, just change the content and that will change our problem. Maybe we should, change -
H. Sherk	Change the procedures or change the attitudes of the people that are doing the teaching?
D. Barnett	Yes, maybe that's where you have to give the in-service. And if you are going to change content, rather than switch completely to a cultural framework or group framework, let's change the focus. For example, we put kids through school, both Indian and white; they pass one grade to another. Yet they themselves are insecure people. They are lost in the world. They are not secure. Everyone suffers some personal insecurities. We all suffer from a poor self-concept at times. Maybe we should be working at developing, for example, a good self-concept in each individual kid - whether he is Indinn or white.
H. Sherk	Bob, what do you mean by method as opposed to content here?
R. Devrome	In terms of content we want to look at Canadian or European or North American history - we have all kinds of these - but that's not the major issue. In terms of content where it comes to dealing with native peoples the Cree, Chipewyan, Sioux, or anything else,

the major point is that it should deal with the objectives of what education is all about. To implement this new teaching you have to look at that in order to change what has been going on. That's why I agree with Don. With that sort of thing and not so much with content. You have to look at methods.

H. Sherk Well, surely there has to be something more. I look at methods as something mechanistic and I really think that basically you have to change the people, change the thinking of teachers who may not really have an understanding or a feeling for native children. You don't feel that this is the basic ---

R. Devrome Maybe I didn't say it properly, but that's what I meant. If you are going to achieve the objectives in a society that is maybe less totalistic or class-structured than we have it, that is going to come through the methods primarily and not through just developing content.

H. Sherk Now we are fortunate to have been joined by Mr. Cecil King the Director of the ITEP program here and we would be interested in knowing the relationship between the FSI (the Federation of Saskatchewan Indians) and this program.

C. King Well basically, this program belongs to the FSI. It is one of the programs under the Cultural College. Teacher training must also come under the College of Education and therefore an agreement or contract is made between this college and the Cultural College and the FSI.

H. Sherk Now is there anything else in particular you wanted to tell us about. I think Bob was mentioning something about Dr. Blue.

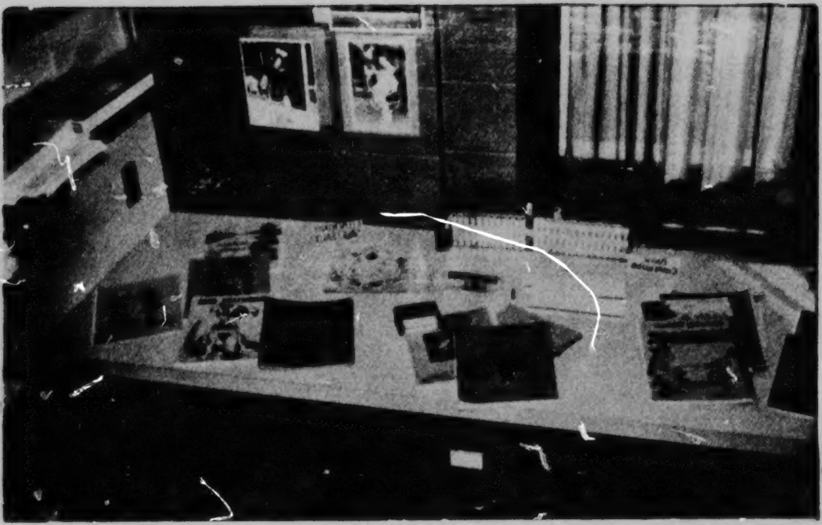
C. King Dr. Blue is in charge of the graduate program here in Indian studies. He himself is an Indian. He was released half-time to the Federation of Saskatchewan Indians to work in devising the teacher training program so at the onset a year ago Dr. Blue and myself compiled and began to devise a design which was submitted to the Board of this university.

H. Sherk Now you were mentioning that the FSI has certain input into this program. Do you mind explaining that again, please.

C. King The university has a set structure for the amount of courses that you must go through in order for certification and the easiest way of changing them is to establish a matrix whereby we meet the goals that the university requires but using native content or a high component of native content and still meet those objectives.

H. Sherk You were saying earlier that there is a good deal of material available that would be in the area of native content. What resources are there? You have access evidently to a lot of this type of thing.

C. King What I meant there was that this type of thing goes on where native organizations are forming to create curricula, school material, units that could be used in classrooms and so on and the variety of such



Native Studies Curriculum Resources developed by LIP workers, University of Saskatchewan at Saskatoon.

H. Callihoe of Alberta Department of Education with LIP Curriculum Project personnel: Pat ~~Porter~~ Hughes and Dave McKay, University of Saskatchewan, Saskatoon.

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are cropping up all over the place. Every province has some form going on somewhere in them. Some are more advanced than others.

H. Sherk To what extent are you using print material as opposed to films, filmstrips, video-tapes and this sort of thing?

C. King In the ITEP program?

H. Sherk Or that you might be recommending that the teachers would be using in their instruction. Yes, I guess in the ITEP program.

C. King Well we have much. There are many films here and there are also cassette tapes and printed materials done by various local people on a very local level which would probably be more of interest and relevant to those particular localities. But nevertheless it's printed material that can be then used in the classroom.

H. Sherk I get the impression that in this particular area of the curriculum we ought to be thinking beyond print very considerably, even more than many other areas; and there is a lot available that is pictorial now - through recordings made with native people, for instance, that isn't available in print. Is that an accurate perception?

C. King That's quite true. I think also there has been a trend to involve the native people themselves in body and our program attempts to do this. We bring people in who we feel would have a contribution to make.

H. Sherk Now we are looking for ways to do this. Is this likely to be facilitated by having someone like yourself who understands native people? They can look to you and say well here is one of our own. Do you think that this is facilitating the participation of other native people within the province?

C. King I'd like to think that. But the FSI is a fairly large organization and it has covered, I think every community or it manages to cover every community so that our communities are kept informed as to what is going on. Also, they are becoming involved, they see the processes taking place, and the interest I think in the people of this province is much keener. Maybe I'm making too much of a judgment here. We have found that they are certainly very alert.

H. Sherk Thanks.

INDIAN CULTURAL COLLEGE - Saskatoon May 14, 1973

Indian Cultural College (May 14, 1973)

In the afternoon we visited the Indian Cultural College which is located a considerable distance from the University Campus. This "College" is in fact a kind of nerve-center for Indian cultural and educational pursuits in the province. In fact, the ITEP Program at the University of Saskatchewan grew out of a proposal from the Indian Cultural Center, and is regarded as "our program" by the FSI (Federation of Saskatchewan Indians). Mr. Rodney Soonias, Director of the Saskatchewan Indian Cultural College, described to us a number of "thrusts" that the Cultural College promotes:

1) the culture center
2) education liaison (throughout the province)
3) community education (existing adult programs to include an Indian culture component)
4) resources center
5) art (representatives of SICC travelling around to different schools)
6) teacher training (the ITEP)
7) curriculum Joe Handley heads this project. He is on loan from the University of Manitoba.
8) medicines
9) consultation and research (This was described as being a rather important part of the function of the SICC).

Mr. Soonias explained that the Saskatchewan Indian Cultural College has been accredited, so arrangements have been made with the University of Saskatchewan to offer the program known as Indian Teacher Education Program.

We had most interesting discussions with Mr. Joe Handley and Mrs. Gail Bear. Mrs. Bear has been a teacher, and she is presently engaged in writing curriculum outlines for social studies courses with a high native culture and heritage component. It seems that ways and means by which these will be made available to schools have not yet been worked out. Initial plans are for piloting of these curriculum outlines in selected schools this fall. The intent seems to be to use them first of all in schools operated by the Indian Affairs Department and the Federal Government. Excerpts from the tape-recorded interviews with Mr. Handley and Mrs. Bear are included below.

H. Sherk We have Gail Bear and Joe Handley here this afternoon and Gail, you were going to tell us a little bit, I think, about the way this organization got established. Is that right?

G. Bear About curriculum development?

H. Sherk That's right.

G. Bear Well most of the courses have been developed at the high school or university level.

H. Sherk So you are actually developing a curriculum. How are you going about this Gail?

G. Bear I have done a lot of research to find out the background of the Cree and the other tribes in Saskatchewan and sort of built an outline out of the information that I gathered and I have that done roughly up to grade VIII, from kindergarten to grade VIII along with the teacher resource books and books children can use. We are finding out that there haven't been any books developed that pertain to the Saskatchewan Indian people. So we find that we are going to have to produce some of our own in the primary levels and going up to Grade VIII.

H. Sherk What you have been doing then up until now is finding some that are in existence that could be used here. Is that right?

G. Bear Yes. Some of them that we can start with until we get our own produced.

H. Sherk Where have these been developed?

G. Bear With the Makwa series that I got from the Peguis Publishers in Winnipeg. They have a good set out. Mind you the set pertains to the people in the north but I think we can still use them.

H. Sherk Then are you developing a full curriculum or just the components that could be included in the regular curriculum?

G. Bear Well the course could be used on a reserve where there are nothing but Indian children and hopefully we would like it to supplement the existing provincial program - social studies program.

H. Sherk That was one of the questions we had in that brochure. We were wondering - do you think it is really feasible to try to do that, to develop curriculum outlines that could be used with classes of Indian students as well as having it also useful for non-native students?

G. Bear Well, hopefully you could use it in an integrated situation or you know in an Indian school or in a white school because the white students need to know what's been going on in Indian schools.

H. Sherk Right. Well we are certainly committed to that. What kind of sources of curriculum materials are there in Saskatchewan that you can tap and how do you go about tapping them?

J. Handley Well, in terms of programs. There are a number of experimental programs that have been developed up-to-date for Indian and Metis people. One of these you can get from the Department of Education included in the curriculum guide as an appendix. This is developed right from grade I up to Grade IX level.

H. Sherk Did you say you are involved in developing that?

J. Handley I was. Merv Kowalchuk was involved, Rod Soonias. A number of us were involved in it right from about 1964. This went on until about 1968. And then a committee was set up in Regina with the Department of Education Curriculum Branch. I was on the Social Studies Committee and a number of us were involved again at that stage of revising the provincial curriculum guide.

H. Sherk Have they been kept up-to-date, do you know? Or was this a kind of a one-shot effort?

J. Handley No. I left Saskatchewan three years ago, but I think that most of the committees were kept as on-going committees. Although I have a notion some of them might have disbanded by now.

H. Sherk And presumably we could write to Don Mc Leod and get that information. Incidentally, Don along with the other Western Directors was in Edmonton for a meeting last week and we had so many things to deal with we didn't get into this in detail.

J. Handley There is a committee now. The Department has also hired a man who acts basically as a liaison officer. I'm not sure. I can't think of what his name is. You could ask Don Mc Leod and he will tell you.

H. Sherk I think I do have that. There was another question that I wanted to ask here and you have reminded me of it. You are talking about social studies. Is it basically social studies, Gail, that you are working on or are you looking at curriculum, working on curriculum in other areas as well - for example arts and crafts and this kind of thing?

G. Bear No. We are starting with culture first and then possibly the history, then the arts. And there is a Cree language program going on right now, too.

H. Sherk Art - someone else is working on this?

G. Bear Yes. Ida McLeod

H. Sherk Oh. She is working here as well as at the university.

G. Bear No. She works out of Indian Affairs but she is on loan to our office.

H. Sherk I see.

J. Handley We might also mention another part of the Indian Cultural College. A fellow by the name of Smith Attamoyah is in the process of collecting a lot of information from old people. He is collecting legends, for example, - collecting these on tape. It isn't all storytelling - just hearing the people talking about the old days and about the present and the changes that have occurred.

H. Sherk Now are you setting up a library or something here? Where will that be? Where will that be available from?

J. Handley Yes. That will be available from the Saskatchewan Indian Cultural College. Right now it is housed in the Emmanual College Building on the campus as a part of this college. If you wanted more information you would have to write here, 1402 Quebec Avenue.

H. Sherk Can you tell us Gail, how the materials that you are producing (and I shouldn't keep talking about materials - really curriculum outlines and that's what we are primarily concerned about) , how are these going to be made available to school people? If we are interested in getting these in Alberta, are these available to us?

G. Bear I think you could get hold of them if you write to the Saskatchewan Indian people, the Cree.

H. Sherk Do you have some kind of liaison with the Indian Education Center in Alberta? Is there this kind of cooperative arrangement available. Or do you know of such things?

G. Bear We don't know.

J. Handley This is my own opinion. I feel that we aren't going to be selfish with the meterials that we have developed. It will be made available but again we emphasize that a lot of it is only in the stage of being piloted and we don't feel that it is finished materials. A lot of this, the content is applicable to Saskatchewan. Although again, you know, the strategies, teaching methods and so on might be of interest.

H. Sherk Mind you, I think we have some pretty competent people in Alberta and you know there are some projects underway too and if we can cooperate in sharing what is developed there, we'll be more than pleased to do it too.

J. Handley I think this is very important that we do have this cooperation.

H. Sherk We are talking about actually speaking Cree rather than using Cree as the language of instruction here.

G. Bear We haven't gotten to that stage yet where they can use it as a language of instruction.

H. Sherk I am thinking about maybe when children come to school and they normally speak Cree, and they don't speak English very well. Are no schools actually teaching -

G. Bear	They haven't even gone that far yet. All they are doing is inriching the Cree.
J. Handley	Are you familiar with the native language program in Manitoba?
H. Sherk	You made reference to the Rocky Boy School in Montana.
G. Bear	They have written their own little booklets just like we want to produce from some of their stories. They have done this; they have done the numbers. They have it in Cree syllabics. We've done this with the animals too. They are a little ahead of us. Mind you I haven't been there yet but I have gotten some of their materials and they are really good.
H. Sherk	Joe, you were speaking about using Cree as a language of instruction and the need for special preparation for people who are going to offer such courses.
J. Handley	Ida Wasacase is the Cross-Cultural Consultant.
H. Sherk	Is that all a surname?
J. Handley	Ida Wasacase. She is Cross-Cultural Consultant in the Curriculum Branch, Department of Education. Right now she is in charge of piloting a native language program in 7 schools in Manitoba. These children are being taught in the native language, Cree and Saulteaux. I believe the intention is to carry the program through up to Grade III, gradually phase it out and use English as a language of instruction. Last year was the first year of piloting; I am not sure what the results have been but you can find this out.
H. Sherk	Yes. Stan Bullock was talking about this. But we didn't go into a lot of detail.
J. Handley	The children are being taught in Cree, starting in Grade I.
H. Sherk	So what you have just told us is that Saulteaux and Cree are, in fact not completely different languages.
H. Handley	They are both of the same linguistic root.
H. Sherk	You have been mentioning projects that Dr. Ralph Sabey and Dr. Ted Aoki have been involved in.
J. Handley	Yes, I would like to receive more information on this subject.
H. Sherk	I have a paper on that written by T. Aoki (but I don't think that I brought it with me) showing how it works. What I would suggest that you do though is write to Dr. Aoki and mention to him that I referred to his paper and ask that he send you a copy. I am sure that he would be glad to do so.

J. Handley — I will forward to you a copy of the paper on developing a cross-cultural model for social studies. We are currently developing that whole model in Winnipeg.

H. Sherk — This is a paper which sets out the model. This could make our trip worthwhile. That is the kind of thing, I think, that we really need. Will it include suggestions for getting people together, for involving people. What will this model include?

J. Handley — Right now the model is at the stage of a working paper and also a job definition and description for the students who are working this summer at developing the model for a further stage. Right now it is at an elementary stage.

H. Sherk — What I am wondering, will it suggest the background of the people that will be involved in the development or is it more of a curriculum itself that is outlined in this model?

J. Handley — It's
is based, the objectives of the curriculum, the organization, the methodology, and a job description for the people who will be involved this summer in developing such scope and sequences and materials and whatever else is necessary.

H. Sherk — I will look forward to getting that. Do you think it was feasible to bring native Indian people together with the Metis people and develop a common program or should we be working in small groups here and there? Do you have any suggestions at all, because I think this is a very crucial question for us at this time as to know how we are going to proceed. So far we've been meeting with the treaty Indian people and the Department of Indian Affairs in one group and with the Metis and Alberta Native Communications Society in the other group and really the ANCS is really serving both status and non-status people.

J. Handley — Well, in my feelings they again are not that strong. We are all native people and in something like this we should all be working together on it. Now I know there are difficulties because of the Indian Act and the difference in funding and so on, but my own feeling is that people should be working together on this and I think that this is especially true through curriculum development.

H. Sherk — We hope to proceed this way. But right now the Indian Education Centre people are saying to us that what we really need is a conference to look at some of these crucial issues. You know some of the questions we are raising. Maybe they could be resolved at a conference. But the president of the Metis Association says that is the last thing in the world we need; what we need is some action and not more talk.

J. Handley — The thing is you're never going to get all Indian people thinking alike anyways.

H. Sherk What you are saying though is that you think that one central curriculum is better than having a whole lot of small projects going on in individual places? We've been wondering, since we see so much diversity in thinking whether we ought to be following a "Project Canada West Model" with local curriculum development here, there and everywhere.

J. Handley Again, my own feeling here is that there is going to be more than one program going on and more and more development stage in curriculum in every province as it is right now. In Saskatchewan we've got 3 or 4 different programs going on right now. I think we've already got the format but we just want to coordinate it with Project Canada West.

H. Sherk They all fit into a larger pattern.

J. Handley Yes. I think really what is needed rather than more small programs is more coordination and cooperation between these that are already going on right now. Because you know what has happened. I just outlined 11 different curriculum programs that are going on in Manitoba. I've been away from there for 3 years so I don't know what is happening. But I would imagine the same thing is happening in Alberta. You know I can see, you people at the provincial department have a very important role in being able to coordinate these and bring them together. Not so one controls the other but so that you know what is going on.

H. Sherk One problem we see right now in promoting or sponsoring more curriculum development in this area even to coordinate what is going on is that we have an idea (maybe it is a false one) that a lot of people are in areas of the province that are not readily accessible. It's not easy to bring them to Edmonton, this type of thing, and maybe they're not all that anxious to come to Edmonton. I don't know. We were wondering if we ought to be thinking of bringing people in there to develop curriculum or would it be better to have projects going on in the reserves or at Fort Chipewyan or something of this kind. What do you think? That would mean that we would have to provide coordination through people going out, somebody, you know, working with the people, like Project Canada West is doing.

H. Handley I think I agree with you that more of the curriculum development should go out to the community. I still think that there is a role for projects like the one that Gail is working on right now. We have developed a broad general framework.

H. Sherk I am sort of motivated that way. But I wonder whether the resources are really available in the local area. Maybe they are; maybe this is exactly where they are.

J. Handley I think this is where we, like the programs that Gail is developing can provide a lot of the resources and a lot of the ideas. And

I think that people like Gail should be going out and working maybe and I'le a la Crosse, for example in Northern Saskatchewan where they've taken over control of the whole school, spending 3 or 4 days with the people there, helping them to develop or further refine the programs that she has developed to fit their unique needs. Maybe we as a Culture College also have the function of providing not only resource people but reference materials as well.

H. Sherk — Well, we are going down to Rough Rock to try to find out some things because there seems to be a lot of controversy over whether they are really accomplishing very much that's worthwhile.

J. Handley — I was there 4 years ago. At that time we were very impressed with Rough Rock. I could supply you with some papers as well on Rough Rock.

H. Sherk — We have read quite a bit about it.

J. Handley — At that time we were very impressed with it - the degree of local control that was given to the people and how the people were making very effective use of it.

H. Sherk — Did you think that there was real control, because a lot of the things we've read suggest that they had control over who the janitors were and this type of thing but didn't really exert much control over curriculum and instruction.

J. Handley — What we felt was that they had a fair amount of control, even to the extent of being involved in the teaching. You know, when we were in Rough Rock Demonstration School, there were a lot of mothers, fathers and so on in the school and it helped a good deal with the language program and the social studies programs. The thing that also impressed us is the degree to which the school had incorporated Navajo arts and crafts into the school program. The skills relating to sheep raising, medicine - they had a course on this!

H. Sherk — Now the Rough Rock Demonstration School has a new Director. Did you know that? Mrs. Ethelou Yazzi. She was Principal before, I think.

J. Handley — There is also the Navajo Community College. When we were there 4 years ago, they had the plans all drawn up for their new facilities.

H. Sherk — I wrote to Many Farms. I was talking to people on the phone and I thought it was at Many Farms. Is the other place near?

J. Handley — It is only 100 miles or so. The Institute of American Indian Arts in Santa Fe is an interesting place. The Director is Lloyd New. He would be very worthwhile talking to. He would highpoint the degree of success which the school has.

H. Sherk — It is a school?

J. Handley — Yes, it's a school where a lot of people who have dropped out, a lot of the Indian people who have dropped out of the regular secondary school have been enrolled. They have a very high degree of success with the students. The drop-out rate is not very high. One of the reasons why is that the students have a great deal of time in art programs and they become very involved in this. They spend half-time in art and half-time in academic subjects.

H. Sherk — This is sort of a fine art focus so that it will be somewhat vocational.

J. Handley — No. It's an art for appreciation. Another place is Albuquerque, New Mexico. If you are going down you have to go to the University of Albuquerque and meet with Dr. Le Roy Condie who is doing a lot of work in both language arts and teaching English as a second language, also teaching of native language and in social studies programs - as well as Miles Zintz. You might be familiar with Miles Zintz's book - "Education Across Cultures". And there is intermountain School, Brigham City, Utah. I believe it is about 60 miles or so outside of Salt Lake City. I think the work done in Saskatchewan is as significant as in other places.

H. Sherk — Now we are speaking with the Director of the Cultural College. Rodney Soonias. We will be glad to hear what you have to tell us.

R. Soonias — The Indian Cultural Center started in 1969 as the result of a mandate from the Indian people. This was presented to the FSI in the form a resolution in a chief's contract at an all chiefs conference here in Saskatoon. The big concern was that of cultural genocide. It seems that there are so many institutions right now, the school, the church, the media. They are all concertedly (even though it's inadvertent), they are working to replace the old Indian ways with the white way of life and the white way of life for the Indian people is not working. You know when we look at the number of suicide rates, the high attrition rate from school. You know the penal institutions are full of Indians and Metis and no doubt nobody can say this is all because of education. But I think education has had a very debilitating effect on Indian people, the way it is run and the purpose. I think now the Culture Centre was to help a person so he wouldn't be ashamed of what he is. But we wanted to be able to find a really pure Indian culture so we went to our old people. They had lost their important place. In the old days they were the teachers; they were the ministers; they were the medicing man; they were everything. Now they are relegated to nothing. And we have tried to change this. We wanted them to feel important again, so that they would go out and teach in their own way. And holding little workshops where they would talk themselves and --

(The tape ended at this point. Mr. Soonias explained how resource materials were being prepared through the cooperation of elderly native people who recall Indian ways and Indian legends and stories.)

Rodney Soonias, Director of the Saskatchewan Indian Cultural College, Saskatoon, Saskatchewan.

Rene Poisson and Karl Baumgardner of E. D. Feehan High School in Saskatoon, with Herb Callihoe of Alberta Department of Education.

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E. D. FEEHAN HIGH SCHOOL

This is a high school operated by the Roman Catholic Separate School System in Saskatoon which has had a native culture course in its curriculum for some time. In fact, Merv Kowalchuk, now with the Alberta Department of Education, helped to set this program up. We visited with Mr. Karl Baumgardner and Mr. Rene Poisson and managed to tape-record a good deal of the conversation pertaining to this program. This is reproduced below.

E. D. FEEHAN HIGH SCHOOL

Saskatoon - May 14, 1973

H. Sherk Rene Poisson and Karl Baumgardner are going to tell us about the intercultural curriculum that they have devised and used here.

K. Baumgardner I will just give you a little background. The course began here about 4 years ago and it worked in conjunction with the Indian Affairs Branch. They provided a bit of financial backing for it. They were very interested in this and so was Father Renaud's Department at the University of Saskatchewan. They had two advisors, Don York and Joe Handley. We began the course by attempting to have two teachers, a teacher of Indian ancestry and a non-Indian. What these people were very interested in (and in fact the Department of Psychology) was to see the different reaction of the students to the two teachers. As far as Father Renaud's group was concerned - should they train people of Indian ancestry or not? Anyway they discovered from the results that there was no major significant difference between the two.

We would experiment with it. After the first semester, after trying a new curriculum, we invited people from Indian Affairs to come. We invited the students who had taken the course, and teachers who were handling it, the Principal and myself as the department chairman. We got around a table for a conference and we asked questions like what do you think should be offered, what can be in the course, not just to teach them about Indian ancestry and culture but for the Indian students coming from the reserves in the north, leaving their homes for the first time, living in a different area, what can be included in there to provide them with a bit of guidance as well? And they gave some suggestions. Of course one of the things that we were lacking after first semester was materials, AV equipment to work with and so on.

H. Sherk You said after the first semester, you had enough to get going.

K. Baumgardner Right. We got started, we had basic materials like texts and this sort of thing, methods books. And one thing they came through with was that they wanted to have more material to work with, more of an exploratory type of program. Second semester, we started going and that's when Rene came with us.

R. Poisson Well, by the time I had taken over the course, a type of guideline curriculum had been picked by the University workers in Father Renaud's group. A fellow who now teaches in Alberta, Merv Kowalchuk spent quite a few hours in the beginning to put some of this together. He didn't have much help at that time. Eventually I arrived with a type of preliminary syllabus of what was to be done and I attempted to follow that somewhat. I found that many areas just lacked the depth that it really needed so just over the years without really getting down and rewriting it, I have added materials here and there which can be useful. There are some things that I discovered after having done one semester. For instance, I learned that the level of prejudice was very high in the school toward Indian students.

H. Sherk On the part of non-Indians?

R. Poisson On the part of non-Indians and also really, for some students, it was the reverse on the part of the Indian students. I came to the conclusion that this type of course, just couldn't be like an ordinary course. Somehow the amount of work that we did had to lead to a lowering of prejudice, to an understanding between the two groups that usually worked in the class. So I restructured the class a great deal to work with two groups. One group went to the contract type of idea to obtain the material because when the students came in, both Indian and non-Indian, they really lacked the background as to facts, the facts that you need to understand this particular situation. So as we do now, we meet on Monday as a group. That is in a sense a lecture day. I present the plan for the week and then we meet on a Tuesday, and a Thursday and a Wednesday and a Friday in smaller groups, which gives us an opportunity to give thought to problems. One thing that I found is that the drop-out rate across the school of students of Indian ancestry drastically went down. Because at least they had an opportunity to be heard within a small group where they could work and also it was somewhere where they could "find themselves" instead of just being lost in a very large school.

H. Sherk The two groups that you formed in the class, did you have them form their own groups?

R. Poisson No, I formed them myself. But I attempted to get some students of Indian ancestry and students of non-Indian ancestry in both groups.

H. Sherk I would like to have you clarify something. You talked about the students not having the facts and you talked about problems. I am just wondering what kinds of things you are dealing with. Is this a problem-oriented course; is it a history course?

R. Poisson Essentially, what I attempt to do is to take straight Indian history. We are attempting to look at the history, particularly of this province and across Canada from, insofar as possible, the perspective of the Indian people. This is why we use people from the Culture Center here; we use people from the university and we use some people from the Anthropology Department who have had maybe even more contact with Indian people.

Problems croppup, such as other students don't talk to them in the school. Well they are not interested in straight historical content, even from the Indian people's perspective if they have that particular problem here. And so by using some of the historical developments, essentially I try to get them to be aware of the problems that they have now. Possibly some of the Indian people and non-Indian people are saying "give us solutions to these particular problems", problems that they see themselves, like discrimination, for example.

H. Sherk It is largely a problems-oriented course within a kind of historical framework.

R. Poisson That's the approach that I take. I imagine it may have been a little different before. I have a new curriculum which Val has put together here. It's a curriculum based primarily upon content and hopefully he will then come up with perhaps other methods, being a person of Indian ancestry himself - methods whereby some of this content can be applied in the high school situation.

H. Sherk So you are actually bringing in some native people for the arts and crafts part?

R. Poisson We did previously. Usually I will ask the group if this is their bent. It just so happens this year there was a majority of boys and this is not really their complete interest, in that general area. I said all right. In replacement of that what we will do is make some arrangements with the Culture Center and attempt to get some of their people in and perhaps it won't be something that you will be dealing with in arts and crafts. Perhaps they can help develop other innovative programs which take one or two weeks.

H. Sherk Have you brought these people in yet?

R. Poisson No. I am still working on that.

H. Sherk What would you expect that they would bring to your class that you haven't had before?

R. Poisson I haven't talked with Ed for a little while, so therefore I don't know what they have at the present time. One of the other things that we do - we go on field trips. Fish Creek and Fort Carlton make one real good trip for the students. There is a museum and also the rifle pits and the trenches; they can picture themselves in there. The artifacts that are left from the cultures of people, give them a little picture anyway. And of course the artifacts from the Riel days. Fort Carlton has been rebuilt (it was burnt down in 1885) and they put some things in there from the time. Another trip we take them on is from Saskatoon to Fort (continued on next page...)

Battleford and they've done a tremendous amount in the last three years with a room, a log sheck, plows, and pictures of towns. One thing they have there which is very interesting is a mural in the background of a map of the west with key figures drawn in the background and with pictures of life of the settlers and life of the Indians in 1885. Another trip we have taken is to the Poundmaker Reserve, Poundmaker's grave site, and then back to the city. Now another area which some of the staff have visited just to take slides for the students, (it would be too far to take a class) is Fort Pitt and Frog Lake.

H. Sherk You are getting close to Alberta. How many of these field trips would you take in a year?

K. Baumgardner Economically, we can only afford one. This year, however, I want to do a short topic on Indian history and culture in one of my themes in level 30 Social Studies, and I want to try to work with the students and have them finance a trip.

H. Sherk Karl, you are talking about possible student exchanges within the province, would you mind repeating this for us?

K. Baumgardner One possibility that does exist for us is to make an exchange with students in the Regina area (there is an art museum that we have there) and the students from our area. We can accept a group of Regina students on an exchange basis and I would assume that this has possibilities for you in Alberta as well.

H. Sherk Now you are talking about an incentive grant. How do you get it and what are you going to do with it?

K. Baumgardner The provincial government has authorized the Northern Board for the northern areas of Saskatchewan to allocate monies in terms of innovative grants with something which relates to Indian ancestry or curriculum development. For example, they have given money to people to develop curriculum, teachers themselves, and I am sure that from the Northern Board you could obtain copies of the particular curriculum that suits specific areas such as buffalo and arrows. They could be adapted. You could enquire through the Department of Education.

R. Poisson Northern areas refer to those parts of the province that do not have any municipal government. They are blocked in a northern area and they finance the education. What is happening now is that people are demanding local control of education - they want their own board and the provincial government still providing the same amount of money, only they would control it themselves.

H. Sherk What are you going to do with innovative grant?

K. Baumgardner The innovative grant that we receive is to study the contemporary sites associated with the 1885 uprising in Saskatchewan. We have taken slides; it will be an audio visual product when it is finished; slides and using the students in Indian history in Grade XII to do the writing of the material, the research of the material (our own students). This is the whole idea, to incorporate Indian and non-Indian students into the writing of this material. Therefore, we should end up with a package that can be distributed throughout the province.

H. Sherk Who owns the product and how will it be distributed?

K. Baumgardner The product is owned by the provincial government. We don't get a penny out of this. We just get expenses met. Just within a specific range. They give us $1,000 to do this and it is over three years. If you need more then you have a second and a third. Then you are finished.

H. Sherk How is this $1,000 arrived at?

K. Baumgardner We put in a budget.

H. Sherk You were talking about biases from the standpoint of the teacher a while ago. You are quite willing to admit you are biased before you start. Where is this bias?

K. Baumgardner I admit to the students that the bias that I will take in the course is on the Indian people's side. There will be enough of the other bias in the classroom because of this lack of background and usually the number of Indian students is smaller. So I will take the side of the Indian people. However, by the time they are done they will know both sides because the judgement is going to have to lie with the students.

H. Sherk Can a white person really present that kind of a bias accurately? Can you really interpret how Indian people feel?

K. Baumgardner This is a very good question. Put it this way, in as much as possible, on the issues that we take with perhaps a little more knowledge that I have of Indian people's position on the issue, I will support that part of the issue.

H. Sherk Then how do we take the average teacher if there is such a thing, and enable him or her to present this kind of a program in a way that is going to be aceeptable to Indian people?

K. Baumgardner I don't think you can throw the door open to anyone. I think definitely there has to be a lot of in-service education; possibly try to encourage people into it that have already had experience in teaching in schools or reserves or northern areas. For example, Rene has had a number of years teaching in I'le a la Crosse and other areas. He has been living with the people for quite a while. He has a rudimentary recognition of their language and I think this is important. Some people would probably have a great deal of difficulty handling this course. I think that you have to have a feeling for the culture and when you talk about culture to people, it's what you can't say in words; you've got to learn from amongst them and this is very important.

H. Sherk You are going to talk about your curriculum outline now..

K. Baumgardner I just wanted to point out that it is still in a rudimentary form as it appears on paper, still in the rudimentary form as it came out about two years ago. Since then I added much material and many new ideas, many new techniques which I just keep partially in my head and partially in my own little booklet. But Val Light Traveller's content curriculum which he has come out with is far superior to the one I have. He'll be in the Culture Center; he'll be working out of the Cultural Center. Rodney Soonias should have a copy of that because I did receive one from the Culture Center.

R. Poisson The major part of the curriculum work was done by the Indian people.

H. Sherk	We are now talking about the way this program got underway and the fact that there was in input from native people themselves.
K. Baumgardner	Yes, the first part of the course is done by native people and their job was to develop the curriculum as well. The second year Merv Kowalchuk was involved in it and Merv comes by this the same way as Rene does through experience in Northern school work.
H. Callihoe	I was wondering if the program here has helped the native student in self-image, self-concept?
R. Poisson	One person I know has been helped because I did get the feedback. This was a girl who was here before and one point that she made was "I came in here, I was ashamed to be an Indian person but when I left I found out that there was nothing to be ashamed of and I was really proud."

University of Brandon IMPACTE

(Indian and Metis Project for Careers through Teacher Education)

Dr. P. G. Halamandaris, Director of IMPACTE spent all morning with us on May 16th, 1973. He introduced us to several members of the IMPACTE staff. These included Miss Cathleen ("Casey") Coughlin, a young lady from North Dakota who has been here on an internship and who expects to be a part of the program next year; Mrs. Pat Porter who is in charge of administration of financial aspects; Dean Temper of the Faculty of Education who also serves as an instructor in the IMPACTE program; Professor Moon, and Professor Gibson. Professor Moon teaches an elementary curriculum course and Professor Gibson offers instruction in mathematics methods, including some mathematics instruction as needed.

After some initial discussions with Dr. Halamandaris, we moved to a separate room where he very willingly responded to a number of questions in a recording session. The results of that interview, as transcribed, follow:

IMPACTE: Dr. P. Halamandaris

University of Brandon - May 16, 1973

H. Sherk Dr. Halamandaris, who is in charge of the IMPACTE program here is with Herb Callihoe and myself today. Dr. Halamandaris will you please explain to us what IMPACTE is and how it got underway.

Halamandaris IMPACTE is an acronym that we use for Indian and Metis Project and Careers in Teacher Education and its overall objective is to certify Indian and Metis people to teach in Manitoba. Presently the minimum certification requirement in Manitoba is 2 years of university training. These 2 years of university training, the IMPACTE students are expected to fulfil in about 2 1/2 to 3 years, including summers. Students may finish in two years, less than two, three years. It depends on the input of the student.

H. Sherk They must be Indian students, native students?

Halamandaris The students must be native students and this question was raised again. Particularly, the people who are "treaties" are funded by the Indian Affairs and Metis are funded by the provincial government. The question came, what happened if a white woman, let's say, is mother to a treaty and she applies for the program. This was then the question by the students and the students were very strong that this project should be kept for the time being only native. They decided the privilege should be only available to those who are born native in order to eliminate any legalities that may apply to people of white ancestry.

Dr. P. Halamandaris, Director of IMPACTE (Indian and Metis Project for Careers Through Teacher Education), Brandon University, Brandon, Manitoba -- with Herb Callihoe of Alberta Department of Education.

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H. Sherk And will you tell us please, how the cooperation between the federal and provincial government was arranged; how did you manage to get this going?

Halamandaris The project started with a proposal which I submitted to the Department of Indian Affairs and Northern Development in Winnipeg, suggesting to them the study approach to the program - that the students will spend part of their time in the classroom and part of the time studying. The Indian Affairs at that time - the money that they had available and that they could allocate to us was only $50,000 and it was only for on-campus, although we wanted money for off-campus. So I approached different other agencies and the provincial government agreed to pay for the non-treaty people and the federal government to pay for the treaty people who participate in the project.

H. Sherk And I think you explained that this is worked out on a per-pupil basis for funding.

Halamandaris Yes. For instance, it cost overall approximately $6000 per student.

H. Sherk We would be interested in knowing about the similarities and differences in the courses that are offered for the native students as compared with those for the majority of students.

Halamandaris Do you mean in the schools or at the university level?

H. Sherk Certainly at the university but you may have some comments regarding how the schools might be concerned.

Halamandaris A number of courses that we have in the project and the instructors who teach these courses are from Sociology to Psychology to Canadian History, Political Science. They have selected content to meet the needs of the student and by that we mean that if we talk about sociological problems, we like very much the instructor to draw examples from the area. If we talk about anthropology, instead of anthropological examples drawn from aborigines of Australia or in Africa, we would like very much for most of the examples to be drawn from North American Indians. Kinship systems and so forth. So the course is the same; the content, the emphasis is somehow different. Similarly for Canadian history, we like very much that some emphasis is placed on the native historical development such as the treaties in Manitoba where the Riel rebellion occurred and so forth. But I have to say in many instances the regular course is repeated. What I want to say over here, the student cares for a good course in history and with an emphasis in native history. But if it is only for the sake of native history, then I would say that that is not a good course plan. I am not sure if I have answered your question. In some high schools now I know for instance that we have a center in the Pas. They have developed a department of native studies from high school and so an instructor over there who is a native person, he teaches native history over there and they have native languages. So our students, in fact this instructor, is also a session lecturer for IMPACTE and he teaches two courses for IMPACTE.

H. Sherk	Is this a sociology approach rather than a history one?
Halamandaris	The course on contemporary people is a course within the native studies in the anthropology department. Now the other course is Canadian native history.
H. Sherk	Now we are getting into your program here in the IMPACTE project.
Halamandaris	Yes, but it relates to what is the trend in some high schools in Manitoba now, the development of native studies emphasis whether it is language, culture, art within the school.
H. Sherk	Is this for all students?
Halamandaris	This is for all students, for instance in the Pas. This is for all students. For instance, I have been told that many white students are interested in this area of Canadian and native studies.
H. Sherk	You mentioned languages. Will you tell us what the situation is in regard to native languages at both the university and in the schools.
Halamandaris	In languages we have here Dr. Boyce who has his degree from Yale in language in linguistics, and since the program started we have developed two full courses in Cree. One course is for non-speakers of Cree and the other one is structured Cree which implies if you know the Cree how do you go about and teach it. Grammar and so forth. Similarly we have courses for Saulteaux. This coming fall, 73-74, we start a new course in Sioux language. Also we have a course in teaching English as a Second Language and a course that we introduce this coming fall, two courses in introduction to linguistics as part of the total development of language.
H. Sherk	In teaching English as a Second Language, would that be for teaching students with any linguistic background or is that specifically geared to the native linguistic patterns?
Halamandaris	Teaching English as a Second Language is specifically geared for Algonquin or if we can say native teachers of Indian languages that would be able to teach English and what are some of the problems that we will encounter in teaching English language to Indian children.
H. Sherk	Now have you had an opportunity to read that little 4-page brochure that we prepared with some questions on it? You will notice that we had two categories there with regard to native language. One was using the language as a language of instruction and you stated earlier in our discussion that in certain parts of Manitoba this is being done. I would like to hear more about that now and also to what extent, if at all, are Cree or other native languages being taught (the structure of them being taught) to students. We see two possible focuses, one is using the language of instruction and the other really teaching the language.

Halamandaris The implication for our students is that in many areas our students would go out and teach Grade I, II, maybe III in their native tongue. They would give instruction in Grade I with the social studies or language arts. They would teach the Cree with English as a second language. There are approximately five schools in the North that they started teaching Cree in Grade I, II, and III with English as a second language and as the year progresses, the shift is towards English so by Grade IV the student has knowledge of Cree and he has also knowledge of English at the same time. The recommendations how we develop - we work very closely together with the Department of Education and the Manitoba Indian Brotherhood and the trends that they show in their language curriculum approaches. We follow the same trends to prepare the students for these trends that are followed by these organizations. For instance, we know very well that the Curriculum Branch and the MIB are having the schools to teach Cree, particularly Cree, in Grade I.

H. Sherk Are these two separate approaches or are the MIB and the Curriculum Branch cooperating on developing curricula?

Halamandaris Well, they are cooperating in many instances. They agree in some instances. Sometimes there is a different direction that they take.

H. Sherk There are two separate -

Halamandaris It might be said for comparison that the Manitoba Indian Brotherhood is the counterpart of the Indian Association of Alberta.

H. Sherk They are developing their own curriculum outlines?

Halamandaris For instance, through the Department of Education, we like to develop the curriculum so it would be implemented across the province wherever there are Indian kids in Grade I. We were approached by one Indian reserve like say Fort Alexander where they have 25 teachers and they told me as I went there for the chief to discuss the possibility for having IMPACTE established as a center, "We give you the money, we give you the people and we, in two years, would like our teachers who are Indians to teach our children in Saulteaux".

H. Sherk Does this mean they are only anxious to have them for teaching the language?

Halamandaris They like to have also native teachers for native kids. Because the trend over here is also the Indian control of education.

H. Sherk Could I move from that to another related question? How do the expectations of the treaty Indians compare with those of non-treaty - in other words the Metis people?

Halamandaris The expectations in terms of course requirements or -

H. Sherk Yes. What kinds of things would they like their children taught?

Halamandaris I think starting this year, we are formulating a committee that we call Community Feedback Committee. The purpose of that Community Feedback Committee is, we get other people from various areas, Metis and Treaty Indians. Parents or older people, they are involved in education. The idea of this committee is to take some of the local needs that the community will have in terms of school. What do they need that we didn't know, and we bring it back to the university and through the IMPACTE curriculum committee, we try to formulate a course that we can send to the Senate to be approved and be put in the calendar. So, in this way we can have the input of the community need. We try to formulate it in a course that would be officially accepted by the university and then we try to teach this course with the proper person involved. For instance, there is another approach we tried over here. We had the course which was Contemporary Native People. We asked the Manitoba Indian Brotherhood and they organized this course the way they wanted it. For instance, we had a chief who came and he discussed the self-government reserves, what it means to be a chief and so forth. We had Joe Keeper who discussed the aspects of the Indian identity. We had George Monroe who discussed the Indian or native organizations, Metis and Indian peoples. Another person spoke about Indian religion and Indian culture. We had a number of people and this was open to all students - IMPACTE and non-IMPACTE. We had an enrolment of approximately 52 students in this course.

H. Sherk Do you have any courses that will acquaint the students with native arts and crafts and this kind of thing? What is your approach to that aspect?

Halamandaris There are so many things to be done and in this 2 1/2 years, we try to set priorities -

H. Sherk That is the number, the amount of time that a student would normally spend in the program.

Halamandaris Two and one-half to three years. So we try to give him the priorities and then from there on - when I say priorities, in terms of what he requires in order to be certified. So, what he requires - he should have a course in Ed. Psych.; he should have a course in Methods Arithmetic; two half-courses in Language Arts, a course in Science Methods and a course, two courses, in elementary curriculum. So the rest of the courses, we try, for instance, art methods, to teach art in the schools is an optional course. But we have invited as a lecturer in that course, an accomplished artist, native, from Island Lake and he taught the teaching of art from his own point of view, using existing materials where this school is going to be and not expecting to get the sophisticated materials that maybe in one school cannot be found, and from that approach we have, let's say, a native input in the teaching of art methods.

H. Sherk I think we could turn to another question and that is the one on certification. Will there be any restrictions placed upon the graduates from the IMPACTE program with regard to the kinds of teaching that they may undertake?

Halamandaris The certificate is a regular certificate that a Grade II teacher will receive in Manitoba.

H. Sherk Grade II, now what does that mean?

Halamandaris Level II. That is two years university training. That is every student who completes a two-year university training, this is the certificate that he is going to get. The student will be eligible to teach in any school in Manitoba, elementary and junior high. This certificate, there is no restriction, there is no such thing that he should teach north or south. The restrictions are very open and apply to any student. It depends a great deal where he is going to get a job in terms of his experience, in terms of his ability to teach in a competitive field of teaching.

H. Sherk Another question that I think is not too far away from this one in relationship; it has to deal with teachers already certificated who have been working with native people or who may work with them. You have indicated to us that cooperating teachers that are supervising the native students in the IMPACTE program sometimes require a period of in-service. I think this has implications for us. How do you go about preparing non-native people for dealing with native students in the first place, and even if they don't have native students, for presenting an understanding viewpoint in dealing with the whole question of native peoples today?

Halamandaris I think we don't claim right here that we have the remedy for that or what we are doing as a panacea but this is a long process in trying to change the attitudes of some people that they have some stereo-type ideas about Indians. This cannot happen in one year; it is a long process and is a long preparation for that. What we try to develop is a kind of awareness to the teachers. The problem is, that if we have a student who for some reason didn't show up in class or he let down the teacher in preparation and so forth, then right away there is this; "Well we know who are the students," and we try to caution the teachers that such generalizations do not lend themselves to a betterment of change in attitude. So we developed a kind of new approach last year. Last year we developed a program that had 3 components and one component was a kind of intercultural education or Indian awareness. You had native people coming in to speak about some of the problems. We had some of our students who came in to speak about their lives and some of the problems they encounter - for instance, it is a very simplistic thing, like finding a babysitter. What does this mean to the student teacher? She couldn't go to school one day; she couldn't find a babysitter. This is really a realistic problem and this is one thing. The other thing is with the human relationship aspect. It doesn't matter if you have a native student or not but how do you deal with him in the same classroom with another person in a team teaching approach. The third component that we had was some of the kids need supervision. How do you supervise, and I think the case of supervision is too problematic not only because of implications but in general, how do you supervise in general student teachers? What do you observe? What is considered to be a competent teacher? These are problems that are with us.

H. Sherk It seems to me that what you are saying (you haven't actually said this), - it seems to me there is an implication here that the selection of the people who are going to be teachers and the kinds of awareness or if I may use the word, sensitivity, to other people is rather crucial regardless of whether teachers have been prepared for dealing with native or white children.

Halamandaris Yes, I think one important thing is how much empathy these teachers have for working with native students. We need a person who is willing to help and be tolerant and be flexible and be patient because this is an important thing. I mean you cannot go by only one thing; say, "Well he didn't show up today". Very often it happens that the teacher discusses a few examples with the student but the teacher doesn't get through to the student.

H. Sherk Do you think that it is a worthwhile approach or procedure for Departments of Education to take to follow some kind of in-service activity? Do you think that a teacher can be made more sensitive to the values and concerns of native people through that kind of activity or do you have any suggestions at all as to ways and means of doing this, admitting that it is a long tedious process?

Halamandaris Well, I think there are many teachers who need help; they have expressed this and they don't know where to get it. This is the one thing that many teachers say, "We need help, we have questions and we don't know whom to ask".

H. Sherk So there is a need here that should be spoken to. Dr. Halamandaris, I would like to ask one more question now, about the program. It has to do with the off-campus courses. Will you explain to us, please, why the courses are being offered off-campus? I think that there may be some implications for Departments of Education here, too.

Halamandaris We have in the project three centers off-campus and the idea of these three centers off-campus is to give an opportunity to prospective teachers who have the ability to become certified teachers that never had the opportunity to go to university due to family commitments, for instance. You have a wife with eight children, her husband has a small job somewhere in the area and she has worked for 10 years as a teacher-aide and for her in order to be certified, she has to quit her community, her family, and go to university, either Manitoba or Brandon to receive the proper training. Then come back after three years and then interrupt family ties, community ties and very often what has happened is that somebody goes out of the community and then comes back, the community does not accept them automatically; they are outsiders. Well you have now the training and you come to tell us what to do but a continuous process of being in the community and of receiving your instruction there without being interrupted; you are part of the community. I have to say in some communities, this works very well; in some communities, it does not. I want to give you an example. Over here they are training police officers in the community. The same idea was behind this, to train police officers in the same community and live in the same community and this did not work because of the very close ties that they had with the people; the policeman could not carry on his own task, as a

	policeman, objectively; so there was some kind of a decision made that this should be different. The same thing applies also here in teaching. Is the teacher who teaches here comfortable here in this community where everybody knows her? This is the question.
H. Callihoe	Dr. Halamandaris, you have mentioned a couple of your off-campus courses; I am wondering if all of the training is taken in all of these off-campus programs. Is all of the training taken in the field? In other words, in the full 2 1/2 to 3 years.
Halamandaris	Yes and No. The instructors are going to the various centers and they teach the courses. The students are expected to be on-campus in the first term for three weeks where they receive intense instruction here on campus and then for another three weeks in the second term for additional instruction. There is a problem in that resources in the off-campus area are not adequate at the present time, the library and so forth. So they have to come on campus to receive this instruction.
H. Callihoe	Very good. I was wondering about the average age of your students and also the marital status.
Halamandaris	They range about the age 19 to 42 with a mean of 24 years of age. The average is 24 years of age. Most of our students are married. We have a number who are not. But most of them are married.
H. Callihoe	So this would be one reason for off-campus courses as well.
Halamandaris	Yes, off-campus does not mean that off-campus we have only married people. We have even single ones in the off-campus area.
H. Callihoe	I was also wondering about your tutors. Are they graduate students, certificated teachers or university staff, this type of thing.
Halamandaris	The tutors usually are third-year university students. Very often we have 35 teachers with 3 or 4 or 5 years of university training who tutor our students. In many cases we have some specialists like speech specialists or others who tutor our students. In some other areas, university instructors go out in the various centers. They have a built-in tutoring session for them so it depends a great deal on the need, subject area and what we can offer.
H. Sherk	Perhaps, if I may interrupt here, this might be a good time to ask a question about the way that up-grading is incorporated into some of your regular courses for these people.
Halamandaris	As I mentioned before, the university operates - the IMPACTE project operates an alternate admission policy so we have students who range from Grade VII to Grade XII with the majority of students ranging from Grade X to XI and the students do not have to go through a Grade XII equivalent in order to be admitted. They are admitted automatically in the program and the projects provide the additional support services for those students. It might take longer than the regular students; the regular student with a Grade XI might take about two years to get through with summers. A student with lesser background would take probably 2 1/2 to 3 years to complete the certification requirements.
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H. Callihoe I have one more question on native languages. What are the methods used in teaching the native language to your teacher trainees and perhaps more specifically the use, for example, syllabics, the Cree syllabics or the Latin alphabet when these courses are taught?

Halamandaris In the Cree, the Cree syllabics are being used in the Cree language. In the Saulteaux, the Latinized alphabet is used and in the approach that we have, very open, we use native students who speak the language to teach the others who do not speak the language.

H. Callihoe One other question with regard to syllabics. Do you have any knowledge of courses that are now being taught in public schools? In other words, is syllabics starting at the Grade I level or do they start at say a higher level, around Grade IV, Grade V?

Halamandaris Well, the Cree and Saulteaux, I cannot answer this question, but I know that the Cree is taught in Grade I. I cannot say exactly what approach is being taught. For instance, Saulteaux is going to be like in our alphabet but in Cree, I think they try to have the syllabics to use.

H. Callihoe The reason for my question is that we think perhaps that it may be difficult for a child coming into schools speaking Cree then learning to write Cree in the Cree syllabics and having to change over to a Latin alphabet at a later date. We were wondering if it might be better to use a Latin alphabet at the Grade I level and perhaps change to syllabics say around Grade IV.

Halamandaris I think this question really would not depend on the child. It would depend a great deal on the community - what do they use as the Cree writing system - because if they use the syllabics and they use the Latinized alphabet then it becomes a very sensitive matter over here and the issue could be are you changing our language? It has to be looked at within the community and the community has to be consulted.

H. Sherk What kinds of materials are available in this area of native culture and native history and so on upon which you can draw and which also might be available to people teaching in the schools?

Halamandaris Our library here at the university has a good stock of material, of books, speeches, tapes, in native languages, even published materials. Whenever possible we get it at the university, and these materials are available not only to our students but also for teachers who are teaching in the public schools to use. We try to develop films and for instance, we encourage our students to develop slides or other materials in social studies that could have input for their own areas. We cannot say that we have succeeded in that. We are in the second year of operation right now and as we go on we hope the interest of the students will be more towards this area.

H. Sherk Really they are involved here in a kind of curriculum development process in this area. Perhaps we could ask you now what kinds of things we ought to be aware of in which a good deal of success in working with native people and developing curriculum components or in helping to educate native people have been achieved and also what kinds of things should we be aware of which might cause problems?

Halamandaris I think a very important thing in any type of teacher training or developing materials is the participation of the native community and participation of the native community not only at a consultative basis, but actual participation and carry-through in the project. I think the native community suggestions should be in such a way that can really be implemented. For instance, as I mentioned before, we have the elders and we want to get the needs of the elders in a course at the university level so we can teach it in the community and we can use people of the community to teach that course. I think if we can get the university to go about and make these changes, this is possible. One of the main difficulties, I believe is that it depends at what level is either the university structure or the academic area that you have to deal with, or with the department that you have to deal with (a bureaucratic approach). Things have to be open, tried, fail, and then tried again and improved and tried again and fail. You cannot expect that something is going to be tried once and that is going to be the end of it. There has to be the flexibility of openness and realizing that we are going to try and maybe we can fail but we can try again and this should be maybe one direction that you should have in mind.

H. Sherk Well that is very useful and helpful and I have one last question. It seems to me that there may be an implication in what you have just said that we should be going out to the local native communities rather than bringing people in from there to work with us. What is your experience in that?

Halamandaris I think going out and also the feeling that should be there, there should be that I am not just consulted - give my idea and then what happens? Because the next time you go out there, there should be something that is alright - what do you want to do? We can help you to do it yourself and maybe we can assist you in doing something.

H. Sherk To what extent are people prepared to come in and work here, though? After you have made the initial contact wherever the people are, are they prepared to come into the university, into the city and work at the problem then?

Halamandaris That depends on the commitments of the people. For instance, to get a chief to work in a project like that would be kind of difficult with all the tasks he may have in his own reserve and his priorities. But educational consultants, for instance, we have a number of education officers from the bank being with us and participating in our activities.

H. Sherk Well thank you very kindly Dr. Halamandaris. This has been a most interesting and informative morning.

ROCKY BOY ELEMENTARY SCHOOL
ON THE ROCKY BOY INDIAN RESERVATION
NEAR BOX ELDER, MONTANA THURSDAY MAY 17, 1973.

Having left Brandon at approximately 2 o'clock on Wednesday, May 16th, and by driving into the evening and getting an early start on Thursday, we managed to arrive at Havre, Montana, shortly after noon on Thursday. We contacted Mr. Gerald Gray, the Superintendent of Schools, on the Rocky Boy Reservation, and he invited us to come out to the school immediately. This we did, and we were privileged to hold discussions with Mr. Gray and some members of the Rocky Boy Elementary School staff - in particular, those associated with the bilingual and bicultural project, until nearly 6:00 p.m.

We were given a most gracious welcome at Rocky Boy. We were taken through the school and we were also shown ancillary aspects relating to instruction at Rocky Boy. A "bilingual and bicultural" program is under development here as a result of special funding that has been procurred through Title I and other grants from the U. S. Office of Education. This bilingual and bicultural aspect of the Rocky Boy instructional program is being integrated into the Montana State curriculum to provide a special native culture and heritage component.

We consider ourselves to have been very fortunate in the kind reception that we received at Rocky Boy, for several reasons. First of all, the school is undergoing expansion. Several large trailers are currently being used as offices and to house ancilliary aspects such as production center which is an audio-visual media production area and print shop used in the preparation of instructional materials. I had been advised by Mr. Gray before leaving Edmonton that visits from outside points were being discouraged at this time because of the crowded conditions at the school and the congestion which was resulting from the construction of a new wing to be added to the Rocky Boy School. However, possibly because of a previous contact that Herb Callihoe had made with Mr. Gray while at a conference in Billings, and, due to the facts that staff members at the Rocky Boy School are keenly aware of developments relating to native education in Canada and are familiar with a number of developments here, together with the fact that we were planning a tour to a number of places and this made it difficult to schedule a stop at Rocky Boy which would be most convenient to the people there, Mr. Gray very graciously agreed to having us come at this time.

We were literally "handed the key" to Rocky Boy Elementary School and its personnel. We were free to visit any of the classrooms, and, in fact were given guides to facilitate this. But, even more important, staff members who had been involved in both the planning and the carrying out of the bilingual and bicultural program as well as the Career Opportunities Program (an on-reservation program of teacher preparation directed by the Northern Montana State College at Havre, Montana) were available for consultation.

We were able to tape record interviews with quite a few of the people involved in developing curriculum materials and in offering the program of instruction at Rocky Boy. Transcriptions of these interviews appear below.

Interviews with Personnel of the (Curriculum Materials) Production Center

ROCKY BOY ELEMENTARY SCHOOL

MONTANA - May 17, 1973

H. Sherk	We have Mario Patacsil with us to tell us how things are done in the production center. We also have Larry Denny here who works in this center as well. These fellows have taken special courses in print shop operation and they make booklets and filmstrips and all kinds of things.
H. Callihoe	Larry, I wonder if you wouldn't mind telling us briefly how you prepare your materials for classroom use.
L. Denny	Our materials start with storytellers. They come in and tell stories, different types of stories in English. Then we have Cree interpreters who take this English, write down the stories in Cree and all the work they do they bring out here and we try to put it on paper. We read the stories ourselves, draw the illustration, put them on paper. We have a cultural artist here, who does all that work. That's how the booklets are made.
H. Callihoe	I wonder if you wouldn't mind telling us Mario what types of machines you have here and briefly how they are used in preparing these materials.
M. Patacsil	We have quite a bit of equipment here. The artist does the illustrations and paste-ups and we bring them over here to the copier; we make a copy and plates and we make the plates and we move it over to the press. That's where all the production is done and we have a dark room for developing filmstrips and for taking different types of pictures; we also develop them here. We have got kids that come out; we have an enrichment program here; they come out here and work with us. They learn how to develop different kinds of film, learn how to do a little art work and paste-ups, help us out here making the booklets.
L. Denny	We have an off-set camera that we use for enlarging or reducing any size we want; any type of letter or pictures we can reproduce in black and white.
H. Sherk	Is it mostly materials for students to study that you are preparing here?

L. Denny Yes.

H. Sherk I notice some of the things here are for pow-wow and things of that kind.

L. Denny It all ties in with the Cultural School and the kids.

H. Callihoe I notice your materials are done in different colors too. Would you mind telling us how you go about doing this?

L. Denny Well color, all it is, is merely putting a different color ink on a press and running it on paper. There is no trick to it; it's just a matter of you deciding which coloring you would like the story or booklet to be in. If you wanted it black, I'll make it in black. If you want a copy or the front page done in blue on gold paper, I do that by merely changing ink on a press with a different color of ink on the press.

H. Sherk We are now talking to Lynn Baker, a linguist in the bilingual program here at Rocky Boy in Montana. Lynn will you please tell us about this bilingual program - what kinds of things you are doing and the number of people involved and so on?

L. Baker We have approximately 12 people involved in the bilingual program - nine of whom are paid by the funds of Southern Bilingual Project. We have a Director -- Oh, I should say all the people involved in the project except myself, are Indian and we have nine people paid by the project. We have a director, a linguist, myself, two Cree specialists who do the actual teaching in the classroom apart from developing their own materials, a bilingual secretary and a translator who is kind of a jack of all trades, and three people who work in our materials production center, a cultural artist, Billy Day Child, who has had five years graphic arts experience in Dallas. Larry Denny is the printer and he has worked about six years in Venture, California, as a printer and Mario Patacsil who is our audiovisual technician.

H. Sherk Why do you need so many people here in the production industry?

L. Baker We have to create all our own materials. When we started the program, really I'll say in 1971, we had no materials to work with. There have been a lot of things written on the Crees but there was nothing written for use in schools. And so we had to begin right from scratch to develop everything we needed including worksheets and any kinds of instructional books, tapes, and filmstrips. We had just nothing to work with.

H. Sherk Do you think that what you have produced could be used elsewhere? Is there any plan for producing this and making it available elsewhere?

L. Baker This is one of the problems that we have come up against recently. When we originally started the bilingual program, we made an agreement with the old people that the information we received from them would not be sold at any time and we are very strict about following this rule. We've had probably five dozen requests in the last two years from people wanting to buy our material and the Institute of American Indian Literature (I don't know exactly what it is called) in New York City.They wanted to buy 1,000 of everything we put out and they'd pay us any price we asked for them.

H. Sherk This brings us to something we are very concerned about, the sensitivities of the people involved. We are very anxious to get the cooperation and more than that,get deep involvement of the Indian people in our area and yet we are very concerned about these sensitive areas. Perhaps you could tell us why they don't want to have these reproduced? Do you know why?

L. Baker I just heard several things. I think one of the problems is that for so long anthropologists have come in and relied upon Indian people as informants and they have obtained either their Ph. D. 's or a book through the use of Indian people and not given anything to the Indian. I just think there is a fear and I know we had this problem when we started out, a fear that we were going to take the materials and use them for some hideous purpose. And then the other problem that we've come up against or the other thing that people have told me is that these materials are not necessarily sacred, not the ones we are using,but nevertheless they don't belong to anyone but the people here at Rocky Boy and that perhaps some of the legends and stories if they were disseminated throughout the country, --- people would laugh at them. They wouldn't understand them. They wouldn't understand the meaning behind them and so this is the other thing. They just don't want people who don't understand the Indian ways to have control of these booklets.

H. Sherk Now let's switch gears a little bit. That is very helpful. Will you care to tell us something about the programs you are producing, the actual Cree language programs.

L. Baker We have three basic series we are working on. The first series is a language arts series. We've developed 7 beginning reader workbooklets. We have developed a Cree alphabet book, which explains the 36 characters of the Cree alphabet. I might say we are working with kindergarden,first and second grades right now and that's the third grade. But most of the materials we developed can be used by any grade. As I said in the instructive portion of our materials development, we've done the Cree alphabet book; we have a Cree number book. We've got 7 Cree readers with a kind of patterned workbooks really. We've got a Rocky Boy Handbook of plants in which we photographed 100 plants that I've seen on the reservation and we've had our tribal elders write a brief description of the Indian use for these plants. Now we haven't recorded any medicinal uses. They didn't want that so we just used, for example, red willow is taken and peeled in a certain way so that the part between the bark and the wood can be mixed in with tobacco and we describe these sorts of things, edible and non-edible berries, for example, and edible roots, --- things like this.

H. Sherk Is it truly bilingual and bicultural then. These two things go together.

L. Baker You can't separate the languages from the culture. We have developed the family-at-home booklet which is just a simple little coloring book, really and it talks about one of the problems we've come up against - that in most of our commercial materials, when they talk about the family, they talk about the mother and the father and the three kids and the dog. And in the Cree family this is not the traditional family. The traditional family is perhaps the mother, perhaps the father but the kids and certainly the grandparents or at least one grandparent and it is completely different. We have developed the syllabic character workbook and then a porcupine book which is kind of a feeble attempt at a language arts, no an experience story,and we hope to redo that and do some more things. Now that is in what we might call a language arts series and then apart from this, we have developed several books of legends and these are basically "WE-SAK-KE-Chak" legends and other types of legends.

H. Sherk What is "WE-SAK-KE-CHAK"? What does that mean?

L. Baker It's a name of a group of characters. I know a lot of people misunderstand these stories. You read the story and it seems like a very funny little story and so forth. But as you read these and if you try to understand, each story has a meaning in it. This is the old tradition - the traditional way that children were taught say 200 years ago and in these stories you will find a teaching of right and wrong and a definite moral to the story and sometimes two morals to the story and then perhaps it appears to be funny but you will find an ending and a reason why certain animals are a certain color and so forth. Actually the reasons for animals being certain colors and so forth is not as important as the morals of the story. For example "The Closing Eyes Dance" is about this character "WE-SAK-KE-CHAK". He gets hungry and he tries to trick some ducks and the ducks are very curious and so he can trick them. He tricks them into closing their eyes and dancing and while they are closing their eyes and dancing around he wrings their necks, so he can now have ducks for supper. Well, one of the ducks peeks and then they all take off and the one that peeked is the last one to start to run and WE-SAK-KE-CHAK kicks him and breaks his hip. 1 The end of the story is that this is why ducks waddle today. But in the story are many meanings - the meanings like don't be too curious, don't poke your nose into where it's not wanted; and perhaps you could read into it don't close your eyes for anybody you know, keep awake. Then we have got stories and legends series and I suppose we've probably got 5 books done in finished form plus about 60 others in manuscript form,both Cree and English.

H. Sherk Some of these seem to me to be beyond Grade 11 level.

L. Baker The kindergarten and Grade 1 level can't read these. But we have tapes, cassette tapes, one side in Cree, the other side in English and they can tell you to turn the page or they can read along or look at the pictures and listen to what you are saying.

H. Sherk But they are not all that interested in the English part. Is that right?

L. Baker No, that's not necessarily true. We have a lot of kids who would just as soon hear it in English. But like I say the tapes are Cree on side, English the other side. They can listen to it in whichever language they choose. But we've done the books, you can see up here is the English and then here is the Cree. We've gotten the story in Cree, then we've translated it to English and of course our second graders are learning to read in Cree and they read fairly well but they can't read complicated things like this. We hope by the end of next year they won't have too much difficulty reading this. So apart from the stories we've got what we call perhaps cultural and historical stories. We've got the story developed on the role of the Cree grandfather, the traditional role of the Cree grandmother, how babies got their names. This is one of the things that our kids really don't feel and understand is that Indian people a long time ago had different names within the same family. And so we wrote a little story to explain this. We've got one very good thing done that's probably used by fourth grade and up more than anyone else, on the economy of the Cree in 1750 - 1850. It is not that general but it's kind of watered down to that level. It talks about the importance of the buffalo, the horse and the dog. Then we've got a story about how the Cree used the teepee and then we've got such things as these, how our ancestors used the buffalo and buffalo hunt and these are two of the five part series. We've got the other three parts translated and they are ready to be printed now and those stories were told by Raining Birddog, one of our tribal elders and then we've got a history of Little Bear and a history of Big Bear; we've got a history of Rocky Boy. They are just short things. We've got the materials to produce a complete history of the Rocky Boy Crees and we just haven't got around to it yet. We hope to get most of it out of the way this summer. We didn't want to rush into it. We've got, I suppose, 100 hours of tapes.

H. Sherk Where would that story start then?

Lynn Baker The story would start in 1885 with the Riel rebellion, the movement of the Cree southward. I might also say that we feel it is our responsibility to involve the community as much as possible in our decision-making and material-making process and so we have two boards established, one we call the Bilingual Advisory Board, which is composed of just tribal elders. They are on loan to us from the Bureau of Indian Affairs and we have two right now. We used to have five but now we have two.

H. Sherk Are these people hired, are they on somebody's payroll?

Lynn Baker Yes. You could call it that. But they agree to come down and work with us. They tell our stories for the most part, they correct everything we do. Everything has to go through them before it can be printed, and they are around just to help us. Now apart from this, those two gentlemen, Raining Bird and Joe Small are working on separate Cree-Englihhdictionaries, Raining Bird's is just about complete. He has been working on it for two and one-half years and when completed, we hope this summer, it will be the first Cree-English dictionary to use Cree syllabic characters. There have been probably two or three Cree-English dictionaries done, but they have never used the syllabic characters before. Joe Small's we hope will be done sometime next summer and Joe's is more of a Cree-English phrase book rather than a dictionary.

H. Sherk Could I ask a question? Are there any people of Indian ancestry, who are not full-blooded Indians, involved at all in the materials development, and secondly, does the school serve the children that would be in this category? We would call them non-status Indians.

L. Baker Yes. We consider all the children living on the Rocky Boy Reservation as Indians. As far as the bilingual program goes, we don't discriminate against anyone. The definition of an Indian in the States is by degree of blood eg. half-blood - three quarters - so our people are listed on the rolls for instance, as nine-sixteenths Chipewyan-Cree. As for the people working on the bilingual program, I doubt if we've got anyone that is registered as a full-blood or as 100% Indian. They tend to be people who are Indian in outlook or perhaps we want all Cree speakers. That is the requirement. I was just going to explain about our other board. It is called the Bilingual Parent Advisory Council. They meet every other Wednesday. It is composed of parents and grandparents in the bilingual program. They have done a great deal to help us with problems we have. For example, one of the things that has been bugging us for two years is what, if anything, should we teach about Indian religion. The Parent Advisory Council, just a couple of weeks ago, advised us that we should teach something about religion, a very limited amount, but just enough so that children are aware that not only is there an Indian religion but there are also other religions such as the religions we have here on the reservation, the Catholic, the Lutheran, the Mormon. We haven't developed anything for this yet but we'll be doing this this summer. We've two things that help our project. One is a college class out of Northern Montana College that meets in Havre, every Monday from 3 to 5 and this carries two credits for the College. It's taught by a non-degree Indian person who works within the project here and it is a course in Cree language and culture. Now we've had this since last spring. This is the fourth quarter. Another class that we'll be having this summer is at Northern Montana College. Its enrollees are all the people that work here right now - all the Indian people and myself. It is a class on development of curriculum in both language arts and culture and will be meeting Thursday and Friday for the first summer session and Friday morning for the second summer session. It will be five credits altogether.

H. Sherk Now where do they go for a professor to offer a course like that?

L. Baker They don't. We run the course ourselves.

H. Callihoe — I have just one more question, Lynn, with regard to the objective of the whole project. Of course I have some ideas but I would like to hear what you think is the important thing about the project. What can it do for the children?

L. Baker — We always hear talk about the major goal of our project being the instilling of pride in Indian children. What we are trying to do here, is through teaching the children about their language, their culture, their heritage. We are trying to improve their education and teach them more about themselves. We hope to give them something to be proud of so that when they do face discrimination, they have something to fall back on. Now most of the people I've talked to in the years that I've worked with Indian people say that they go to a white school, they think they are white, you know, until the fourth or the fifth or the sixth or sometimes the seventh grade. Then, at that time they find out they are not white; they are Indian. The color of the skin is different and then what do they know about being an Indian? Well they haven't been taught anything about being an Indian; they don't know anything about their background or their culture or what their people did. They certainly have gone to a white school, don't know their language and they say well Gee, I'm not white. These kids are calling me an Indian; what do I know about being an Indian? We have the opinion here that this is where a lot of problems start, the drinking problems, drop-out problem and so forth. So as I say, we feel that if we can make children proud of who they are, we hope we will eliminate a lot of these problems, that arise, perhaps for the most part in junior high school.

H. Callihoe — Can you see any results from your program so far - perhaps this is a difficult question for you to answer but is it possible to evaluate your program for increasing self-confidence?

L. Baker — Our program is being evaluated by the division of educational research at the University of Montana and I'll give you a copy of their last year's report and I will also give you copies of our audit reports. We have two types of checks on our program. We have independent evaluation from the University of Montana and then we have an independent educational audit from Montana State University and the audit is responsible only to the Federal Government. And the evaluators are responsible to the auditors. So we have several checks on our program.

This year we attempted to do something different. We separated the second grade according to language ability. We put all the Cree speakers in one classroom and all the English speakers in another classroom. We have just gone through the evaluation of the effects of that separation and we have found it has been very positive. The teacher who is in the Cree-speaking second grade class taught first grade last year and she evaluated things for us. They all indicate that each individual child, has increased at a much greater rate this year than they did last year when she had them. She had a mixed group last year. They have also increased at a greater rate than the English-speaking classroom.

H. Sherk — I think we were told earlier that the Cree is not used as the language of instruction.

L. Baker That's not altogether true.

H. Sherk I gathered that from what you said. Would you care to explain how it is used then?

L. Baker We use it in several ways for Cree-speaking children in the second grade, we call cultural instruction. They are given, I suppose, 50% of their stories and things in Cree.

H. Sherk Would these be children who speak Cree when they come to school?

L. Baker Yes. We are teaching in Cree only to those who can speak Cree. We are teaching Cree as a second language to all others and we are teaching the stories which are written both in Cree and English, in English, to English speakers and about half the time in Cree to Cree speakers. But we do not want to (I can't think of the word) to degrade, but we want to give English equal time because this is the language of the dominant society.

H. Callihoe These children that are being taught in the Cree language have to learn English at a later date and be taught in English, I would imagine.

L. Baker No. As I say most, almost all of our Cree speakers are also bilingual. I say all of our kids speak English to some degree and most of our Cree speakers are bilingual.

H. Sherk I have another question. Since this program that you are engaged in is the bicultural and bilingual, is this the whole or almost the sole place where the Indian emphasis comes in? In other words, is the rest of it pretty well standard as it would be for any other youngster in the States?

L. Baker We have to follow the state requirements. What we do in bilingual and bicultural is in addition to that.

H. Sherk Mr. Gerald Gray, the Supt. of Schools at Rocky Boy has agreed to tell us how things have been run here insofar as these might have implications for us in Alberta.

G. Gray As I was stating earlier, with the limited amount of funds to begin with for our project, Mr. Corken, the previous Supt. here and myself sat down and discussed a number of ways to get the information recorded in such forms that could be implemented into curriculum materials to be used in the curriculum. One of the ways that we first started out, was to record stories about the cultural character. In this case WE-SAK-KE-CHAK, with Cree here and we were hoping to get a hold of what we call the curriculum reading person who could gear these stories at various levels. Of course this was with a minimum of funds and resources we had. So now we have just been recording them in a series of reading materials in the form of a little booklet. I am sure that you are well aware, working with Indian tribes and peoples, that every tribe has a cultural character which of course takes on many forms. It often takes on the form of being a very wise person, a very philosophical person. He can change into any form and a lot of the early history of the tribes of course was passed on to the children in the form of these stories.

A lot of morals and traditions and mores of the tribe are passed on about what we've been talking about to the children.

G. Gray Then of course we were interested in introducing the language now and we went down, Mr. Sam Runningboy Junior and myself went down to Rough Rock to their school system. Of course we were interested in the kinds of materials they were developing because they have started 3 or 4 years beyond where we were and we were just beginning and we were very interested of course in teaching the language, hanging onto the language and culture and also communicating with the students in the native tongue if they were dominant Cree-speaking children. So from this we employed people from the community that could speak the language through classroom assistance, classroom-aides, whichever one you wanted; the children do have a means of communicating and understanding the instruction.

H. Sherk Now is this primarily used when children first start through school?

G. Gray Yes it is. Let me give you one example. There is a first grade boy; a year ago he was tested and he was recommended for Special Ed. and now I understand from one of the classroom assistants in Cree, he is one of the fastest learning children in the classroom.

H. Sherk I wish that you would repeat what you said before we turned the tape recorder on about what this bilingual and bicultural program seems to be doing for self-image of the student.

G. Gray We've witnessed or experienced a number of things as far as being a young program, I think that we could be considered still an infant as far as developing the program goes. We are still a very infant program but we are witnessing many positive things as far as the children are concerned about their attitude about themselves. The children are becoming very proud of the fact that they are Indian. Now as I stated earlier, our education process for a great number of years has taught us that Indian people are more or less, jammed down our throat that we have put on a negative feeling about ourselves as Indian people that has made us feel very negative about ourselves because we are not in the image of the white man or living like the white man and not speaking his language. Therefore Indian children have developed a very negative self-image about themselves. But we started the program, of course, just for that underlying reason - to change the negative self-concept that Indian children have about themselves to a positive one and to show them the many fine things they have in their culture and their way of life, their passive life and show them the contributions they have made to society.

H. Sherk I would like to turn to something else, because something is coming through to me loudly and clearly. There is a little four-page sheet that we prepared before we came out here. In the beginning a number of the internal staff members in the Department of Education got together and looked at the curriculum in what I now perceive is a very superficial way, because we tried to identify the areas of the curriculum into which native culture and native heritage would fit. We looked at native arts and crafts, the cultural heritage which we thought could be built into existing curriculum, English as a second language, Cree as a language of instruction and then, later on, possibly other languages, (the greatest demand now seems to be for Cree), and then teaching the Cree language. When we met with some of the Indian people, initially they were uneasy about this and they said, you know, you're not starting in the right place and I think I'm beginning to understand what they meant, I really mean to understand it. Because when we have been thinking about curriculum, we've been thinking in terms of what we call the curriculum. It's a program of studies, it's an outline and what you people are producing are materials and these materials, you know, contain the cultural heritage. And you are getting the community involved; you are getting the students involved. I notice over here in the production section that a lot of the designs and so on had been done by the students themselves. Now I wonder if this is the way we are to be going because we don't normally work on the production of materials. We say we will produce the outlines and somebody else will produce the materials. Have you any comments to make for us there?

G. Gray We've been very successful by starting right away to develop materials and when you talk about culture - we had a girl here from Havre. It was an Indian lady working with the school system in Havre and who had told me that she felt that the parents were pretty receptive to teaching the Cree language and culture in the classroom. But you can see here now where people are very uncertain about their culture and language and we are saying that the people will accept it because Indian people have such a lack of self-confidence. You get Indian people, occasionally (we have very few out here) that will say, "Why are you teaching my kids that Indian stuff?" and this shows us how negative they think about the language and the culture, that the teaching of it is bad and the girl from Havre said; "Well, we feel our kids know the culture; they know what an Indian pow-wow is; they know how to make fry-bread." To me that isn't even a fraction of a fraction of the culture.

H. Sherk Now are you talking about white students?

G. Gray No. This is the Indian and white. She was mainly involved with the Indian students. But you know when we talk about culture, we are talking about a total way of life; that is the definition of culture, the total way of life of a group of people and the total way of life includes many, many aspects. And of course we've been trying to develop materials all along this line, you know, through the language and course illustrating posters, flash cards, even such things as making bingo cards out of the Cree alphabet.

H. Sherk I realize that, but I am wondering whether at the Curriculum Branch we can pursue a somewhat traditional approach here. Can we develop curriculum outlines and assume that we can accomplish our goals without producing materials and without getting somebody that knows the culture and that has lived it to do it?

L. Baker I was just going to say that I've seen a lot of good bilingual programs. Crow is a good example, Crow in Montana. They have worked three years with a tremendous amount of money in developing curriculum and they have a good curriculum developed but they are finding right now that they don't have anything to use in that curriculum. They have got all of the ideas in the world but they've got no materials to take into the classroom. Now one of the problems they came up against last year was that they were trying to pawn this stuff off on their white teachers to have them take it. Your white teacher does not, in most cases, understand how to teach this stuff; he doesn't understand the background of it. They have to have the materials and they have to be coupled with an Indian person.

H. Sherk Here's what we are hoping to do. Is it possible to prepare brochures or to conduct in-service? Do you think this is possible on a province-wide scale so that teachers who really don't have the background of experience or understanding of Indian people can teach white students about the culture in non-Indian areas? This is one of the things we are hoping to do too. Can we do this any way other than superficially, and if so, how?

G. Gray I don't see how, I suppose, how you can attempt it on those terms but the question and problem has never been fully answered. In my experience, being here two years, it's very difficult to have an in-service workshop and an all-white teacher and teach her the things she needs to know to teach other kids, teach kids about Indians.

H. Sherk One thing you need is a kind of total immersion for a period of time.

G. Gray Right. We're under the firm belief that it takes Indian people to teach Indian culture and the arts. In this respect they have a deeper background. They don't have the formal working with curriculum materials in the school system but once they are trained along this line, they have a deeper understanding of course and a knowledge of the culture and these kinds of things. One thing we must admit too, a lot of it has been lost, you know. A lot of the younger Indian people don't have any idea about the past Indian language and culture, so this is where the older people play a vital role in developing the program.

H. Sherk But there is a real awakening now and there are some Indian people that are being prepared, because we saw some of this going on at the University of Saskatchewan. We saw it in the IMPACTE program at the University of Brandon and before we turned the recorder on, you were mentioning the North Dakota College, was that what it was?

G. Gray University of North Dakota, Grand Forest. You had asked me about the area of individualized open classroom instruction. This is being done there.

H. Sherk The course is really geared to instruction of Indian...

G. Gray No. Let me take it back in this respect. They are teaching Indian people along these lines, working in this type of a class situation but they've also been trying to give young intern teachers some information and knowledge and courses in, you know with the Indian language and culture. But of course they are using Indian people to do it.

Let me give you an example of two different situations working with Indian people in the classroom, classroom assistants or classroom-aides - Indian teachers. Three years ago when we had a white principal here in the school and the school was run by an all-white administration, 26 miles away, we had classroom assistants or classroom-aides and of course he would at various meetings mention to us these people are your assistants. They had very menial tasks, correcting papers, record keeping, playground duty, lunchroom duty, all these menial type things and he would even at a meeting--I was a teacher there and I don't know why he ever made these comments in front of me knowing that I was an Indian in the system - But he would say you know, whatever you do, don't let the Indian people get involved in the instruction. You let them do the correcting and the recording and this kind of thing but I want the teachers doing the instructing. A fellow would go out to the BIA and drag out some wife that has maybe never set foot in a college classroom or run over here to the teacher housing, drag out some wife who maybe never at all thought about teaching. She might have been in college for a quarter or two in some other field but just because they are white, drag them into the school system and have them take the place of a teacher who might have been ill, a white teacher. And the classroom assistant or Indian-aide wasn't allowed to take over their place and here was a girl or a fellow who was thoroughly familiar with what was going on in the classroom, familiar with the material, and probably knew some of the teacher's methods. He knew what was going on in there but yet this was this fellow's attitude toward Indians. Of course when we took over control, that was stopped because we have to provide our people with a change to learn. They are going to make mistakes.

H. Sherk — It's more than that. It's the status of that person. Lynn, you were telling us about getting a program **going** and getting the confidence of parents and grandparents.

L. Baker — I was just saying that when we started our program, we attempted for awhile to rely upon our parents for support and materials and so forth and we found out that for the most part, parents of our kids, kindergarten through first, last year were parents who had gone to Bureau of Indian Affairs Schools who had lost most of their culture and the traditions and the language. So what we had to do, we went to our grandparents, the older people and talked to them. The first thing we did was have a community dinner and we invited all of them. We invited people for lunch, for breakfast, to come and look at our program and I think we are very fortunate in having a Director who is very deeply involved with being an Indian and very deeply involved with the Indian way and considers this his way of life. He could go to the people in the correct manner and several times he would go to them with a pipe and ask them for help and so forth and if it hadn't been for the grandparents, we probably wouldn't have reached the point where we are at now. We had to rely upon them to help us and to convince the younger parents about children.

G. Gray (Superintendent) — I think that you have to be responsible because you are going to be working with it. When you are talking about developing a curriculum guide for teachers in the classroom for daily lessons or whatever, to me it doesn't make much sense if you do not, as we have stated earlier, have the materials. The development of cultural materials and putting the cultural information into various audio-visual materials has been very beneficial for our program and I think that we could make up many curriculum guides or lesson plans or daily lesson suggestions or guides with the teachers and even the Indian people themselves and they wouldn't get any use or they wouldn't know how to use them effectively or get the information. So to me it only makes sense to start into the actual production of audio-visual materials and then lay out curriculum guides, after you get the material down and then lay out the sequence lessons or whatever you'd like to do. But I think this is what we've attempted to do here first.

H. Sherk Do you think it is practical for anybody to develop curriculum resource materials that are universal in their application?

G. Gray The Northwest Regional Lab of Portland, Oregon has attempted to develop English language culturally relevant material for 27 Indian nations in the northwest and they just gave up. They had us consult with their consultants for a few days and we talked to them and so forth. They are completely different. The Indians on the coast don't go up and hunt in the mountains. There are certain things that are common perhaps, too like the Northern Plains Indians but you can't develop anything in depth, in detail.

L. Baker I think tribal counsellors have been telling politicians of the U.S. this for years, that you have to treat us as individual tribes. We are all located in different areas. A lot of our ways of living are different and these kinds of things and I think that you just have to realize that that's it. It is a major task to develop these materials but yet let's take a look at the white curriculum. The philosophy is to teach a person how to survive in his local environment, his society.

H. Sherk What you are saying in effect is that here is a model for all education.

L. Baker Right. We would have just as bad a time trying to teach the kids about the Navajo way of life as we would have trying to teach about Dick and Jane in New York City.

H. Sherk We are talking about Rough Rock.

L. Baker The people in Rough Rock were too geared to really isolating themselves, really, and you know, we have to realize that Indian children do have to learn to live in the human society. They have to have the knowledge and understanding of the culture and the environment of the reservation and the customs and the traditions of the people and this kind of thing and they also have to, when they decide to go off the reservation, among the white people, they have to know how to survive in that society. So this is why we talked about a bilingual-bicultural school system. Too often, you know what a saying is and then you know this is a fact. Indian education in the past has only been a one language system and teaching about one society and that was not Indian. They were trying to force the image of white people.

H. Sherk You were saying that there is about an hour to an hour and a half a day of language and culture devoted to the Indian way.

L. Baker Right, and the rest of the day, of course, spent on learning the state required subject, writing, social studies, math, English, whatever.

H. Sherk Thanks very much gentlemen; just one final question. We understand that this school is operated by an all-Indian board. Perhaps Mr. Gerald Gray could tell us a little more about that.

G. Gray Yes, it is. In fact, the Indian people here took over the operation and control of the school system July 1, 1970. So this is our third year of operation and direction by the Indian people. Prior to that it was operated by an all-white school system administration. It was located 26 miles north of here at Havre, Montana and people had felt dissatisfied with what was going on - the number of kids graduating from the Havre school system and a number of other things. They passed around a petition which helped to create our school district, which is operated by 5 members on the Indian School Board. One other important thing I would like to point out is we are trying very desparately and have been somewhat successful in creating advisory boards to the school system. It still isn't operating the way we want it to because of a number of reasons. Indian people still don't want to become involved, probably still don't believe - really have the feeling that this is their school and school system because they just haven't been involved for a great number of years. But it's becoming a reality. More people are offering to serve on advisory boards and get involved in the school system.

Rocky Boy School Staff Members: R. Silverthorne (Principal), Helen ~~Harper~~ Parker, L. Baker, Lydie Sutherland, Bobby Muri.

Gerald Gray, School Superintendent, Rocky Boy Elementary School, Montana.

Children at breakfast, Rocky Boy Elementary School.

BEST COPY AVAILABLE

ROCKY BOY ELEMENTARY SCHOOL (MONTANA - NEAR HAVRE)

Friday, May 18, 1973

H. Sherk Robert Silverthorne, Principal of the Rocky Boy Elementary School, is going to tell us something about the programs at the school.

R. Silverthorne The programs that we have, people at a regular school would not have and so the responsibility of the normal school are the principals too, to make sure that the curriculm is what it should be, that standards for accreditation, teachers, personal matters, these kinds of things are taken care of. That's the principal's job in most schools. But additionally here, we have a bilingual program, which is under our director, Bob Muri. But because we work in the classrooms, Bob works closely with me and his staff, to make sure of the time in the classroom, these kinds of things. Our line of command as set up is that the school board of course is at the top and the superintendent and then myself and then all our department heads like the director of our bilingual program. The director of our COP and adult education is another.

H. Sherk COP?

R. Silverthorne Yes. That stands for Core Opportunities Program and these are where our classroom assistant teachers are actually going to college while they are teaching. So they are getting the teaching experience in the classroom and they are having the opportunity to go to college. Now this year, I believe, we are having two people graduate, one or two people, and next year we will have quite a few more graduating from college.

H. Sherk What kind of admittance requirements are there for these people? Are there special admittance arrangements?

R. Silverthorne We worked out things with Northern Montana College and most of our classes are up here. I think I'll get Lydia over here after a bit and let her talk to you about these kinds of things. The principal's duties here are of a variety. We have our teacher housing. We have housing for 7 families. So we have maintenance on that and upkeep, and upkeep on our buildings which are getting pretty expensive now with our new additions here.

H. Sherk Would you care to tell us about that addition and why it's needed?

R. Silverthorne Three years ago the local school board petitioned to take back the district and take it over at local control rather than being run by the white district or white people, a distance of 30 miles away. And that was a school. A school for kindergarten to 8th grade. Now these limitations just made it impossible to take K-8; there were just too many students and we didn't have the building requirements. We went to the Congress of the United States and got a direct positional appropriation for about $650,000 to build this building. The new addition will then have enough students so that we can take back the 7th and 8th grades that are now attending Box Elder School which is on the edge of the reservation and again is a white-controlled school district. About 94% of their students are Indian and they have no Indian school board . We've run into the traditional kind of problems that we have had on the borders of reservations and reserves that are non-native controlled.

H. Sherk What has prompted bringing schools back to reservations?

R. Silverthorne I would say there is a myriad of reasons that we'd like to bring control. But from the family side, are the needs for local control, what's happening to their kids and not someone who has a different socio-economic level, who has a different economic base and who are just a variety of things. So the need is to bring it back to the people that should control their own schools. People that have kids attending.

H. Sherk Now you say Grade 7, 8 or 9 are not in. High school students eventually are going to be included?

R. Silverthorne Some day we hope to have a high school and we hope in the future to have a high school, let's say within our five year plan and even the possibility of looking into a junior college program is considered as a long-range goal.

H. Sherk How do you square with the fact that students from Rocky Boy are eventually going to have to live shoulder to shoulder with the white society? When do they really learn to do this if they are being taught in such a fashion?

R. Silverthorne That is an interesting question. Because Rocky Boy is in the Public School District #87 so far in the State of Montana, we have a teaching class of 16 non-Indian people here--out of a staff of 73 we have 16 non-Indian people. Our certified teachers in our classrooms happen to be non-Indian teachers and the rest of the staff are people of Indian ancestry. I think this does two things. First of all we are an accredited school. Secondly, this gives you an opportunity to be both things. No matter what you do to a school it's still a white man's institution and it still meets requirements to be a state institution and therefore it is half a blending. But we have a unique situation that we here, the people in the community and the staff people, can bring the unique parts of the Chippewa-Cree ~~Chipewyan-Cree~~ culture into the classroom without fear of reprisal. Many of the people on the staff, they weren't allowed to speak the language. Now the language is used frequently in the school and fluently by both staff and students. Areas of culture that at one time were forced down the student's throat if it's an area that is a little bit on the taboo side is left alone or if it's an area that needs to be stressed and to be understood, that's brought in. I think this is unique. In a non-Indian school controlled by the non-Indian district, these things were not done.

H. Sherk Are the white teachers accepted by the Indian people here or would it be preferable from their standpoint to have certified Indian teachers?

R. Silverthorne We would love to have certified Indian teachers. At such time as they become available, we will. But I hear many comments from the community that they never want the school to be totally Indian because of just exactly what you said. It has to be a blending of both.

H. Sherk — Bob, you're commenting now on the way that this school is different than another school might be.

R. Silverthorne — I would say that there are more similarities between our school and any other school than there are differences. But I think the differences are unique and beautiful because they are differences the people would like to have in most cases, things like mural on our walls. There is free writing, welcoming posters, Indian kinds of things. Things located in our Cree classes and our culture classes, dancing in our classes.

H. Sherk — Let's describe the dancing here. It's not the kind of dancing that you might have at other schools.

R. Silverthorne — It's our native grass dance, plains war dance, whatever, getting ready for pow-wows.

H. Sherk — Okay, here's Bobby Muri, the Director of the Bilingual and Bicultural program and Bob you were going to tell us a little bit about your own background. You're from Rocky Boy initially and you're also a college student. Right?

Bob Muri — Right. I've been born and raised on a reservation and probably most of my life has been spent down around my grandfolks and uncles. I've learned a lot of things from them as far as our culture and traditions are concerned. Other than that, I guess really I don't have much of a background except that I went to a school system here that was still run by the BIA and after going to school system here for seven years. I went downtown to get into high school and I didn't graduate. I only went as far as the eleventh grade. I was in my senior year when I quit school because I was married.

H. Sherk — I see. How did you get into the college program then?

Bob Muri — I started working for the school and then I heard about the COP program and I kind of wanted to get into it.

H. Sherk — And the COP again is?

Bob Muri — Career Opportunities Program which Lydia kind of informed me about.

H. Sherk — How long have you been in that?

Bob — It's going on my third year.

H. Sherk — Can you take courses here at Rocky Boy or do you take some of them away in Havre?

Bob Muri — In the summertime I take courses in Havre and in wintertime I take them here.

H. Sherk — Lydia Sutherland, you are the Director of the COP program.

L. Sutherland — I would like to kind of back up here. I think Bob is being a little bit naive. When, even though he doesn't have a degree, you know college degree in anything, I think his background and his own personality, is probably why he was hired for this job. Our first Superintendent was a Chippewa-Cree ~~Chipewyan Cree~~ Indian and I think he saw that Bobby had potential and a background that the job required and that is what he was hired for. Not because he had any special college degree or anything.

H. Sherk — Yes, I think he was not only being naive, he was being very modest maybe.

L. Sutherland — The COP program, (Career Opportunities Program), we are funded directly from Washington, D.C. It's a five-year program and we are now in our third year of operation. We are funded for 20 people. However, at the present we have 28 people signed with the classes. The overall COP program - there are 150 programs throughout the United States and the overall objective of the COP is to change the teaching methods from what most colleges are doing now. There it's probably all theory and they never really get into teaching things related directly to classrooms so when a person graduates, they have to learn all the basics and all the workings of it, whereas in our program and in the other COP programs, they are right in the classroom right from the beginning. So they are getting all the practical experience and everyday things that happen which is probably just as valuable because once they graduate we feel that our people will be completely ready right from the classroom.

H. Sherk — Now you say "our people." The Career Opportunities Program is for Indian people, only. Is that right?

L. Sutherland — No. The only condition that you have to - I mean like there are other programs across the country, you know. So it's not only for Indian people. It's probably set up for low-income people, to upgrade their status and so that they would have not a dead-end job. We have some things to look forward to. However, each program was set up to meet their particular needs. Our programs were set up to train local Indian people to become certified teachers. That's the goal of our program, and this is what we are doing. We have various different linkages. Our teacher assistants are paid from Johnson O'Malley funds, their salaries.

H. Sherk — What is that?

L. Sutherland — Johnson O'Malley. That's a federally funded program that comes into the state. That's how our teacher assistants' salaries are paid. We have some Title 1 people. Their salaries are paid from the Title 1 Reading program. We have 3 of those and now we have the bilingual program. Their salaries are paid by the bilingual but we pay their tuition and books. And then with the exception of the bilingual people, in the summer we pay them $90.00 a week and we go into town for our classes.

H. Sherk — Most of the special programs here, the COP and the bilingual and bicultural are specially funded projects. What is going to happen when these funds run out?

L. Sutherland When the program started, they started from scratch. There was absolutely nothing. Except all they had was a piece of paper and the symbols to start with. That's all they had. Their's is also a five-year funded program and hopefully at the end of five years they will have knocked the kinks out of the program and come up with something they feel is workable in our reservation and have developed enough materials so that the programs can be absorbed - for instance the people will be certified. They will become the teachers and they will get paid from the state foundations monies which is where our teachers are getting paid now.

H. Callihoe I wonder if you could clarify a bit more what these 20 people in your program actually do? What is their function? I believe I heard that they were involved in the classroom with this being as an aide sort of thing, as an aide to the teacher.

L. Sutherland We have many different - what we have is our career ladder in our COP program and we have 5 different steps. As they acquire the college credit and their years of experience, they are moved up to the next step of the ladder and they are increased in pay and status and so forth. We do have them classified as assistant on associate and such. And at the beginning, when they first started they were under direct direction of the teacher. And as they do get more experienced they do more things and most of them are at the stage of actually helping the teacher teach, they are not only correcting papers.

H. Sherk It seems to me that this then implies that there has been some kind of agreement worked out with the state as far as certifying teachers goes in this case and maybe with the teachers' associations. Have you had any difficulties getting this arranged?

L. Sutherland Well, we haven't and I don't do anything formally, because they are under complete direction of the teachers, so we haven't had that problem with my district. You could hardly call it a problem because there is still a teacher in there. They are not the teacher yet. But once they get their degree - well at the present we have 3 seniors, 8 juniors, and 7 sophomores.

H. Sherk And will these people then be qualified to teach in schools such as Rocky Boy and any other school in the state as well?

L. Sutherland This is what should be brought out because they will be definitely qualified and be then certified to teach, I would imagine, any place that they want to. We've also tried to adjust some of the college classes to meet our needs. For instance, the children's literature, we've collected. It's a requirement you know that children's literature for your degree and so we've adjusted it so that we are getting the Indian legends and stuff like this and present it in booklet form instead of reading.

H. Sherk Where does this come from? Who offers that kind of course at the college Level? Where do they get people that have that kind of background?

L. Sutherland They don't. We do this. They just had a college instructor to more or less direct it. She really didn't do that much. We did all the work and we got college credits for it. Indian literature is another thing that we've done and then the college is going to have current issues where they bring in Indian speakers from around the country and they deal on issues that we feel that all people should be aware of.

H. Sherk Bob, I'd like to ask you how all these activities got underway. Obviously something special has happened here at Rocky Boy that isn't happening a lot of other places. I don't suppose it all got started at once, but can you tell us where the driving forces were and how you got underway with some of these programs?

Bob Muri The bilingual programs started back in about 1970 and I guess the three reservations in Montana got together, Northern Cheyenne, the Crows and the Rocky Boy reservations. These are the three places where they decided that they had enough children speaking their own native tongues that the bilingual program can be initiated. By 1968 and 1969, Congress passed a law that there should be a bilingual program in communities where bilingual programs are needed. It was designed for low income families. It comes to $3,000.00 or less, where children are having difficulty in their language and so this is what we come under. When we first got started our Superintendent was working with the three reservations. So in 1970-71 the bilingual program got started here. I started working for the school in the summer of 71, under the bilingual program. Quite a few people helped in this bilingual program. But in '71 at the same time, we got the separate funding because we didn't have communication between Harden and here. It wasn't very good because the distance was too great and things like that. Plus we didn't know how much money we had to go on so that's whey we separated from the program. So I guess that's how we started.

H. Sherk I suppose it's fair to say then that the climate was right, that the Federal Government was willing to facilitate this kind of program and you took advantage of what was available.

Bob Muri I guess when we have a look back on the schools, of BIA, I guess you Canadian people probably have experienced this. When the BIA was running the school here we weren't allowed to talk our native languages in the school. So because of this lot of pride in the children was being sort of taken away from the children and the bilingual programs are trying to instill this pride in the children so that they will go to school maybe having a better outlook of themselves and not being ashamed of being called Indians. There are a lot of Indians today that are ashamed to be called Indians or call themselves Indians because of what the white man has done to us or because of what they called writing in history books in the past about our ancestors. And these are some of the things that we want to straighten out in the bilingual program.

H. Sherk When you talk about bilingual, you are talking about bilingual and bicultural.

B. Muri — Right. In the past, and even now, in Indian communities when they start bringing in the certified teachers, most of the time the certified teachers don't know anything about Indian culture. So when they come into the school, they really have to kind of adjust themselves to that community. A lot of time what they start teaching the children is biased. In other words the children are learning something about Dick and Jane rather that what they should be learning. I think the child coming to school should learn something about himself first to be able to know where his ancestors came from and who he is and what kind of language and culture that they've been raised in. After that the children will feel more comfortable, I think, after they know all this and therefore they'll have pride within them. In all this time the materials that they've been teaching the children have been culturally biased and all that. Even as far as the testing goes we don't have the material and this is what we are trying to do here for the school, I guess, under the bilingual program. We develop some cultural material relevant to the children of this area.

H. Sherk — But you are still using other materials as well?

B. Muri — Right. We are still using materials only we kind of modify them to our needs.

H. Sherk — Yes. You were going to make another point here Bob.

B. Muri — Our most important goal in the bilingual and bicultural program is that the children become better educated. (as white man says, better educated) so that after they go through school and college they'll be able to compete with their fellowmen "on the other side". We wanted to teach some of our tribal government to them about in the seventh grade area and sixth grade area, because a lot of times Indians don't really understand their own tribal government and this is why a lot of Indian reservations today are so poorly managed. Because they don't understand, they don't know where to get the monies and all these laws they've got to follow on the reservations. These are some of the things we want to teach the children. Not all of these children are going to school here at Rocky Boy School. Not all of them are going to be talking about going out of the reservation. Some of them eventually are going to stay here and so for some of these kids that don't want to teach, they are going to be staying here and some day these kids are going to be the ones running the reservation. So when that time comes, at least they'll have a background and knowledge of some of our tribal government.

H. Sherk — So you have a two way focus here. The traditional Indian way and learning how to exist and cope effectively in the larger society as well.

B Muri — Right.

H. Sherk — Thank you very much Bob, that's been most helpful. Now here is some very important advice for us, I think. We have Lynn Baker with us again and Bob Silverthorne; and Bob Muri is still here. Now Lynn you were just about to tell us of involvement of some of the older people and

I thinks that's important.

L. Baker Yes. I was just saying that a major part of our budget, I should say an important part of our budget, is money that we set aside-about $15,000 or $20,000 to employ the old people to work with us, to write down the stories and legends that they wish to write down and to just help us with our work, because as Bob Silverthorne just said in a few years these old people are not going to be here anymore. I see this happening on other reservations too where they have perhaps overlooked gathering the materials for a few years and now they are finding that there aren't that many people around that can remember these things.

H. Sherk Okay Lynn, please continue.

L. Baker I just want to say that when Bobby and I went to a conference in Vancouver, several months ago, we met many people that were very interestad in doing something for Indian kids but I think two people we met that were really doing the most **were Ida Wasacase** and I can't remember the other girl's name, in Manitoba. But the two best examples of people that were really doing something for Indian kids were two Indian people who had never lived the Indian way, who had been brought up in the city and who at 30 years of age or better had realized they had missed something out of their life and had gone back to try to find out what they had missed. They had spent a couple of years finding out what they had missed and then they decided that "By George" the kids in the area weren't going to miss the same things they had missed. And those are the two most dynamic people that I've ever met that were doing something in the area of bilingual, bicultural education.

H. Sherk There is some hope for people who have not lived in the Indian way if they have the right kind of sympathies, of at least getting some understanding and passing it along?

B. Silverthorne If they are not put into the position of being a professor at that point a person that has not grown up in these ways to be thrown in and told well you're Indian and you should be able to teach Indian culture. I've seen it happen, I've seen it in the universities here in Montana and people who really have no background are put in the role of the professor, and as Bobby has just told you, we are no professors. The old people are the professors and that makes a big difference.

L. Baker Ida Wasacase says that she had a four-year college degree and was in Africa, all over Europe, and thought she really knew quite a few things and she said that when she came back to take this job in Manitoba she just had to humble herself and tell herself, "Boy you're really dumb; you don't know what you're talking about; you better get busy and learn before you try anything in the native studies area.

H. Sherk Here is Mrs. Helen ~~Harper~~ Parker. Will you tell us what your role is here.

H. ~~Harper~~ Parker To go into the classrooms and teach the Cree language, to teach the children how to read and write the Cree.

H. Sherk	What is your background for that then?
H. ~~Harper~~ Barker	Nothing. I work here and I take college courses two times a week and two nights a week.
H. Sherk	Are you in the COP program?
H. ~~Harper~~	Yes I am.
H. Callihoe	Perhaps you could tell us a bit about the methods that you use in teaching Cree. I believe you are using syllabics. Is that correct?
H. ~~Harper~~	Yes I am.
H. Callihoe	Do you use the Roman alphabet at all writing the Cree words?
H ~~Harper~~	No. We use the Cree syllabics.
H. Callihoe	What grade do you start your program?
H. ~~Harper~~	At first we started in kindergarten and I followed these children from kindergarten; I am in the second grade with them. I started with them when they were in kindergarten; now they are in the second grade. Now they are writing and reading Cree.
H. Callihoe	I would like to ask your opinion on the teaching of syllabics starting when these children are set in school and of course they are also going to school and learning to read English. Have you noticed if there is any conflict between the teaching of the syllabics on the one hand for Cree and teaching of the Roman alphabet?
H. ~~Harper~~	In the Cree syllabics in kindergarten, I taught them the numbers in Cree. There were only about 12 out of 30 that were actually Cree speakers and the rest could understand it but they couldn't converse in it.
H. Callihoe	You are not really aware of any conflict between Cree syllabics, say and the Roman alphabet. Perhaps there is none since you are teaching different languages in effect and are involved with different languages.
H ~~Harper~~	No.
H. Callihoe	This is one thing that we were wondering about whether there would be a conflict teaching syllabics say starting at Grade 1 level.
H ~~Harper~~	In Grade 1 we don't actually have them write these syllabics. We just have them say it every day, just to get them acquainted with it. It's in the second grade we actually teach. Like here they know how to read.
H. Callihoe	It is more of an oral Cree.
H. ~~Harper~~	Kindergarten and first.

H. Sherk — Is English taught as a second language here also? Or do most of the students come to school knowing enough English?

H. ~~Harper~~ Parker — Yes they all do. That is one of the reasons why we started this bilingual program because our children were losing the Cree language and we wanted to keep it.

H. Sherk — At the present time you are teaching it to Grades 1 and 11 only, is that right?

H. ~~Harper~~ — Kindergarten, I and II.

H. Sherk — Do you intend to expand it beyond these grades?

H. ~~Harper~~ — Yes, next year I go on to the third grade, I keep on going with these children I am teaching. Next year I go to third and then fourth, I'll keep going with these children that I started with.

H. Sherk — While you are bringing the children along you are also bringing yourself along.

H. ~~Harper~~ — Yes.

H. Sherk — When do you expect to finish your teacher education program?

H ~~Harper~~ — In the spring of '74.

H. Sherk — You will be fully certified by the State of Montana.

H. ~~Harper~~ — It means I can teach anywhere I want.

H. Callihoe — Do you think it's possible or feasible to teach Cree using the Roman alphabet? That is an awkward question to ask you but I would like your opinion.

H. ~~Harper~~ — When we first started out they weren't looking at this. They were looking at the phonics part and so we decided just to take this off and just use symbols, eliminate the phonics part because they were using that as a crutch.

H. Sherk — You brought with you a number of sheets of paper. Would you care to describe them in a way that we can visualize?

H. ~~Harper~~ — This is for second grade.

H. Sherk — And that's a worksheet for the students. And that's all written in English.

H. ~~Harper~~ — We are teaching them both ways in English and in Cree. They have to know how to read this in English in order to write it in Cree. We are not hurting the English part in any way I can see. In fact we are reinforcing.

H. Callihoe — The Grade 11 student would certainly know those words. Horse, pig and so on. And of course the Cree equivalent of those words they would be writing in syllabic symbols.

H. Sherk

Thank you very much. This is Enis Johnson's Cree language class, Grade 1. The students are counting in Cree now. This class has a certified teacher in charge but there are two of the Career Opportunity Program students, actually native students from the Rocky Boy Reservation, that are handling this class in two languages - Cree and English. (The students here are heard reciting.)

CHINLE, ARIZONA, MAY 22, 1973

The date is May 22, 1973 and the place is Chinle, Arizona. The scenery is beautiful; the country is arid, all kinds of mesas and red rock everywhere with very little vegetation in most places. Actually very spectacular scenery, however. The weather has been quite good, although on the cool side. We are up at 6,500 feet and it really has been a bit chilly most of the time. People in the area tell us that the weather has been much wetter than usual and as a result the country is greener than it normally would be, (although there isn't very much of it really that is green).

BIA Schools and "Contract" Schools in the Window Rock - Chinle - Many Farms Area

We left the Rocky Boy Reservation just before noon on May 18th. We travelled all day Saturday, Sunday and Monday, May 19th, 20th and 21st. (A long weekend in Canada!) so as to arrive in Gallup, New Mexico, on the evening of the 21st. On Tuesday, May 22nd, we arrived at Window Rock, Arizona, headquarters for the Bureau of Indian Affairs area administration, and also a center for Navajo tribal administrative offices. We had a short meeting with Mrs. F. Spell, Chief of Curriculum for the BIA. She was extremely cooperative and assured us that we could visit any of the BIA Schools in the area which we might wish to see. Furthermore, she arranged for us to meet a number of the key people involved, and invited us to return on Thursday for a meeting with her and a number of the consultants who work in this region.

We then proceeded to Chinle, where we met a BIA official in the Education Branch who, in turn, arranged for us to meet with several of the teachers in the Chinle Boarding School in Chinle. Mrs. Spell had made prior arrangements for this to occur. We had a very interesting meeting with three staff members at this school. Later, we drove to Many Farms where we were privileged to hold an interview with the Assistant Principal, Mrs. Rebecca Dotson. Mrs. Dotson is a certificated teacher. She is one of the two or three staff members at the many Farms High School who are Navajo.

After spending the night at a motel in Chinle, we proceeded on the morning of May 23rd to Rough Rock. There, we recorded an interview with the new Director of the Rough Rock Demonstration School, Miss Ethelou Yazzi. Miss Yazzi took time out from a very busy schedule in order to show us through the school and to describe its philsophy and its curriculum and instructional program in some detail. We drove from Rough Rock to Rock Point--a distance of 50 or 60 miles. Once again, we received a very fine welcome--this time, from the Principal of Rock Point Community School, Dr. Wayne Holm. As in the previous instances, this interview was recorded and appears in transcribed form.

INTERVIEW WITH STAFF MEMBERS AT CHINLE BOARDING SCHOOL

MAY 22, 1973

We are at the Chinle Boarding School in Chinle, Arizona, today (May 22, 1973). We are very fortunate to have a number of members of the staff here with us, Mr. Bill Morris is going to speak first. Bill has had a good deal of experience in working with parent advisors in developing curriculum and instructional programs. Bill you were going to tell us a little bit about how you get this going.

B. Morris Well, Chinle Boarding School had parent involvement, really to a large extent, by December of 1969. Our very first year was rather frustrating because we started with a group of parents, most of whom were not English speaking and consequently had little school experience to base their decisions upon. So our first problem was to educate these parents into what the school programs were, what goals were, what objectives were, what academic success was in terms of testing, what testing was and it has been a long process. We have to move rather slowly but in the last year, year and a half, the committee has had very good attendance - we have 22 members and we nearly always have 80 to 90% attendance. We do reimburse these people for their actual time.

H. Sherk Are these all parents?

B. Morris About 80% are parents. We do have some non-parents, people who were interested from the community. But our guidelines from the Federal Government require that the parents compose 50% plus 1 of any committee we have. This is designed to ensure that parents are in control of any committee and it is not controlled by either the school or some outside group.

H. Sherk This is a Boarding School and there is a Public School down the street. What really is the difference in the charge that your school has as compared with the other one?

B. Morris Our school is, of course, a Federal school and our guidelines and objectives are established by us and by the central office directly. The public school's Title 1 programs or 8,910 programs are directed through the state. They have much more leeway to operate within the broad framework of the law. BIA schools have been recently commended for our parental involvement by the Office of Education.

H. Sherk Could we move back then to what you were telling us, these committees that you refer to, are they advisory committees or do they actually develop curricula?

B. Morris They are adivsory committees but they do have a large hand in development of our curriculum, particularly parts of our curriculum that are socially based. You know social needs of children. They've had a big hand in identifying the special needs of our children. We as educators know that our children have some measurable academic needs but the parents can give us background on the children at home, things that they see as parents that the children do not have when they come out of our school that they would like to see them have.

H. Sherk Now we are with Mrs. June Reed, the Language Arts Specialist at the Chinle Boarding School. Mrs. Reed, you are going to give us a little more information on the special purpose and function of this school, I believe.

J. Reed BIA Schools are special purpose schools. They meet the needs of children who qualify to attend, as Mr. Morris said earlier. They live too far away from public schools to be able to go to public schools and because of isolation and difference in experience backgrounds need special curriculum and special services that public schools couldn't provide. We do not provide the same services for the children in the BIA Schools as the public schools supply. But there are certain universal school services provided by both. But we do meet the needs of children as such.

H. Sherk Could we get beyond the generalities a little bit, please, and become a little more specific as to the differences: the kinds of curriculum components that you include here, that would be different than those for, let's say, non-Indian students?

J. Reed I think the two things that the Navajo area has been working on, particularly at this point, is meeting the specific language requirements of non-native speakers of English who had to go to school in English. In other words, we have an area-wide program in Teaching English as a Second Language and we have developed two programs or two sets of ideas or materials that are designed specifically for Navajo children and not any other ethnic group. One program is called CITE. It stands for Consultants In Total Education. The Director of that program is Dr. Robert Wilson of UCLA and the program is now in its fifth year of operation. There are over 100 classrooms in the area using it. Next year, we will have five classrooms in Chinle Boarding School using that particular set of materials. Actually it's a total approach, not just a set of materials.

H. Sherk What grades would that encompass?

J. Reed This was started for beginners and is now fully developed for both beginners and first grades. Second grade was begun this year and third grade, we'll start next year.

H. Sherk Would you mind telling us how this curriculum was developed?

J. Reed During the last 6 or 7 years, the Navajo area has been very concerned with revising curriculum to meet the particular needs of Navajo children, of course, even before that we realized that this was a need that existed. So there was a period spent in trying to determine what the needs were and then in trying to find existing materials that would meet the needs or if that wasn't possible, adapting them or having special programs written. I would say in every case special programs did have to be developed for them.

H. Sherk This is what we found at other places we have visited.

B. Morris One other point along this line, too. The special programs were developed for the children but throughout the entire development period we had parents, teachers and children involved in some level of the evaluation of these programs. The parents were involved in terms of the culture. How they saw these materials in relation to their children. The children were involved as testers in follow-up and to see how it was working. The teachers were involved actively in revising and modifying the materials.

H. Sherk Your involvement of parents interests us considerably, particularly since many of your students apparently live quite a way from here. How did you involve the parents? And has all of the work been done here by your teachers as the curriculum developers with the advice of the other people, or have you gone out to where these people live?

B. Morris Well, originally all of these materials began as a project under area offices, as June said, many years ago. We first went out to all of our staff and our parents and developed a set of what we call goals. I guess you could call them needs of children, and from these needs of children we've developed a whole series of curricula. Throughout this entire period we've had staff and children and parents involved in the on-going analysis of these programs and to this date we still have parents involved, not just in CITE but in all levels of our programs. We had a program in April, whereby we invited parents to come through and view our project. The parents usually end up being a selected committee, either elected by the local representatives or chosen at random by whoever shows up at the meeting, to get people involved.

H. Sherk But they are advisory. I would be interested in knowing what kind of involvement the parents have. In other words, do the teachers who are going to be the curriculum developers - the professionals, do they get together and make some decisions first and then bring parents into it?

B. Morris Briefly we have parents telling us what they think the needs are. Then this information is either transmitted at one time or separately to another body who puts in the professional aspect. This doesn't always take place; we've had some university developments.

J. Reed I would like to add something here in that you keep referring to the teachers as the professional developers of the system. One of the big problems that we have with Indian education in the BIA and I think it certainly holds true of Indian education that is conducted by public schools and mission schools or private schools or whatever it may be, is meeting our particular teacher needs and one of the advantages of BIA schools is that we have an extensive in-service education program. In this particular school, (and I think this is one of the reasons why we are having a lot of success at this school). We have talks in in-service education going on all the time. We've had an average of one outside person every week come in and talk to our teachers and work with our aides and so on and so forth. Then, of course, we can carry it on. One of the things, for instance, that I did this year - I gave a course in modern English grammar to Navajo education classroom aides. Approximately half of them took it for credits in NAU (Northern Arizona University). This course gave them a basic knowledge of English and enough awareness of it so that they can actually function helpfully in the classroom.

H. Sherk You have suggested at least two things here that I would like to pursue. One of them is the use of teacher aides in the classroom. I would like to hear more about that, if you don't mind. Secondly, the aspect of in-service courses for which students can obtain credit.

J. Reed Before I answer, I would like to go back a little bit more as to who developed the curriculum. It is true that we've done a very careful job of trying to keep the grass roots. In that sense, it is teacher developed. There is teacher pacing, teacher feedback constantly. But because of this overall training problem, we have found that in our situation you can't just sit teachers down and let them come up with a curriculum. They have a tendency to come up with "buy this textbook or that textbook series and follow it". There is a matter of sophistication that we have to develop not only among the parents but among the professional staff and it's a large job. It takes a long time. For instance, the social studies materials - we have a very effective and interesting Indian Social Studies program.

H. Sherk We spoke to Mrs. Spell about that and we are meeting with Mrs. Spell and some other people that work with her, Thursday, by the way.

J. Reed Let me just run down briefly how that came about. Mrs. Spell, when she arrived in the area, set out these curriculum revision committees and local ones were set up at each school. Then each school elected a representative to the agency committee and the agency committee elected representatives for the area. In addition to that, curriculum committees were set up so that there would be a representative from each one of the content areas that had a curriculum revision committee and they worked to see what should be worked out and so forth.

H. Sherk Could I ask a question at this point? Have you developed completely new curricula or have you been adapting existing curricula for special purposes?

J. Reed In essence, in one way you can say it is completely new and in another way you only have an effective program if you build on what you find out. So you are always building in a sense. We have not adapted any existing commercial materials. But we have certainly built on -

H. Sherk I want to clarify why I asked the question. We represent a provincial educational system. The majority of the students that we are responsible for are non-Indian but we would like to have the best of both worlds so that we can improve the program, make it much more relevant and pertinent to our students who are Indian and at the same time have new curriculum components which will add a new dimension of understanding on the part of non-Indian students about their cultures.

J. Reed It has been my feeling for a long time that what we've been doing and what we've been learning, is of basic benefit to non-Indiana as well. For instance, in our English as a Second Language program which involves Reading and Writing as well as speaking, I think we are discovering much about the process of reading and how to go about inducting children into the process of reading that will be of benefit to many, many other native speakers of English.

H. Sherk Maybe we can move back to something you aaid earlier - the matter of in-service work that can earn college credits.

J. Reed The amount of college training and in-service work we are doing has been made possible through the services of Dr. Jean O'Harvey. She has given quite a number of ESL courses, I guess it's best to say, linguistic courses. She has gone into every agency in the area and I think she has probably travelled more miles in the Navajo Reservation and she has gotten into more schools, I think, than any person I know. She has been helping teachers that take courses for credit, the courses that they have designed to meet their particular needs. Also, as I said, it was possible for us to arrange for the adies to get undergraduate credits.

H. Sherk You do use teacher aides; and this is what I was wondering, - do the teacher aides then have any prospects of eventually becoming teachers?

J. Reed Yes we have one teacher that just completed her degree this year and we now have her in the classroom. She will be one of our second year classroom teachers next year. Mr. Morris just said that she was a teacher aide for five years, in case you didn't catch it. We have worked very very closely with her in helping her get the degree. She did her student teaching here. We had to actually battle with NAU to let her be a student teacher here and the State Education Department wanted to have her go some place else and it wouldn't have been possible for her to do it otherwise. Now three of our teacher aides are leaving next year to join the Teacher Core Program. They will be doing their work right here at Chinle Boarding school. We have quite a number of aides who are getting their first two years college work under the COP program which is being administered out of NCC. It is a state operated program - Career Opportunities Program.

H. Sherk The COP - is that similar to the COP that is operating at Rocky Boy?

J. Reed I expect it is the same program. It is a Federal program out of Washington. Another series of college credit programs that we have included summer linguistic conferences. These were set up specifically to meet the teachers' deficiencies in dealing with language instruction for our children. The average teacher who comes out of our teacher training institutions has had some reading courses, some language arts courses; but they are not applicable in the second language situation or framework and very few colleges are offering courses in modern English grammar and in the awareness of linguistics. We found that native languages are very intimate to people. About five years ago our average teacher believed that he or she as a native speaker of English could teach English to a Navajo child. Of course, one of the basic things in that ability to speak the language doesn't mean you know how to teach it, and so now there is an acceptance of the fact that it does take special training and special understanding of English in order to do it and the teachers are being given this opportunity. Now these conferences are held at Northern Arizona University at Flagstaff but they are actually conducted by the BIA. The professors for them are procurred by the BIA personnel who act as teaching assistants. Our aim is for knowledge and awareness of how the English language is structured and for teaching approaches and techniques to help the children learn.

H. Sherk Herb, you might like to ask something here that would be pertinent to one of the problems that we have with a variety of dialects, for example.

H. Callihoo Before we get into that, I would like to follow-up on what you said with regard to different types of programs that might be in the school. I was thinking along the lines of needs as you had mentioned earlier. How do you envision the needs for native children? I think you already mentioned that parents have been involved in this sort of thing. Could you tell us what you see as being the real needs for native children as regards to their schooling?

J. Reed It is a double-barrelled matter. One is that the children need to learn everything that we expect a citizen of the United States to learn while in school and then the Navajo child or any Indian child needs to be able to function in English and gain an experience background so that he can understand the non-Indian culture. In addition to that, of course, I think that he needs a good cultural awareness, which he gets through school; of how his own culture is structured and the implications and so on and so forth. This is one of the basic functions of schooling in general, although I don't think that we normally phrase it as such. It is a matter of increasing the awareness of our own approaches as well as the other teachers' approaches. I think that no education works for any child unless it strengthens the basic development of that individual's human potential. I am personally very much against any education that limits itself to economic proficiency, etc. I believe that you have to emphasize the development of human abilities and potentials.

H. Callihoe Do you specifically have Indian history and culture courses taught in your school; I am talking about native history and culture courses.

J. Reed One unit of each year's work in the social studies is an exploration of some facet of Navajo life or Navajo history or Navajo government and it forms the jumping-off unit for the rest of the year's studies.

H. Sherk What grade level would you start with?

J. Reed It starts at the beginning.

H. Sherk Grade 1.

J Reed Well, we have a pre-grade 1 I called "Beginners". Not in this school, but in other BIA schools, we have a kindergarten program too.

H. Sherk You have up to Grade VI?

J. Reed This year if graded it would be five.

H. Sherk You are not graded?

J. Reed We are not graded. But the practice of not giving out grade reports is not unique to us. At the same time it fits in with meeting special needs of the Navajo child.

H. Callihoe Have you been able to evaluate this type of program with regard to native children? In other words, in the past you didn't have this type of program and now you have it. Would you say that perhaps the children show a little more motivation towards learning?

J. Reed I'll say a little bit on this and then I'll let both Bill and Wayne say something.

H. Sherk I think we would like to hear from Wayne King, he is nodding in the affirmative. I really would like to get him on tape.

J. Reed Let me say this, the change of attitude among the children has just been tremendous in the three years that we've had our program functioning here. The kids are very eager to learn. The other day - do you know Allan Berger? He was here. Mrs. Spell and Dr. Berger managed to arrive half an hour before school was out. One of our classrooms, the children were more than glad to stay an extra halfhour to show what kind of work they did. They volunterred for that.

H. Sherk Wayne King, the Teacher Supervisor. First of all, Wayne, you can briefly tell us what that role entails, if you don't mind.

W. King The job I have is implementing curriculum that is being developed and carrying through part of Bill Morris s job. When he gets feedback from the Parents' Council, he brings it to us and tells us what they are thinking and how they are feeling about things. From that point on we try, if we can, to emplement what their request is and this type of thing. For example, when the curriculum was being developed, the Social Studies- one of the units that these parents wanted was a unit on the Hopi because they are in conflict with the Hopi over land dispute. The parents wanted their children to understand the Hopi, so this was included. Going back to this other, we work with Bill and the parents. For example, we went before the Parents' Council and explained to them the non-graded approach for our children and they readily accepted it. So we have moved in this direction and the program we are implementing in English as a Second Language and all Social Studies and Sciences are fitting in real nicely with this. This is one way that our school is different from those for English speakers. We use the Mind and Linguistic series in our primary section because it is controlled in structure and we wouldn't use this if it were a public school.

H. Sherk What program is this?

W. King The Mind and Linguistic series. They are readers. These are small paperbacks. But the reading in it is controlled; the language structure is controlled, so the children have a chance to start picking up the English language at a controlled rate rather than drawing in a lot of structure quickly so they get confused. We use this in conjunction with the NALAP which was objectives for instruction of the English language. We tried to run them side to side. But this is not a program that you would use for native Indian speakers because they come in with the speaking of this language. They have control of some of the structures of the English language but these children don't. This is different.

J. Reed Let me just add - I mentioned the CITE program and in the ESL curriculum we have developed two special programs for the Navajo child. We found that because teachers are different and children are different, that one approach and one set of materials does not meet everybody's needs. Now the CITE program was developed under the direction of Dr. Robert B. Wilson of UCLA. The Navajo area Language Arts Program which is also a structured sequential ESL program who is being developed by educational specialists, all the Navajo, and people who have taught the children in the classrooms. We are finding tremendous response.

W. King This is again a program that parents have asked for. They do want their children to speak English, and learn it quite well. For they request it "We want our children to learn English".

J. Reed In fact they said, they don't send their children to school to learn Navajo, they send them to school to learn English!

B. Morris Their point was: "We'll teach them Navajo at home; we'll teach them our religion at home. We don't want to have you teaching our culture and your religion in your school by a teacher who is not Navajo."

W. King — But in our program in our primary sections, the techniques that we use I think could be used quite successfully with public school English speaking children. But we use intensive questioning - you take a sentence and you get all the understanding out of that sentence by asking questions for which the answers are found directly in that sentence. It isn't an open-ended question, but we are trying to get comprehension out of the sentence or the paragraph. Then we use vocabularly words, stockpiling, which are words the children know in English. Then you take these words and develop them into sentences and paragraphs. It is something they have said. Then they begin to use their reading because if you can use the second language and if you begin to see it written, it becomes a reading process.

H. Sherk — At what ages or grades are you beaming these special language programs, (ESL programs)? At all grades or levels?

W. King — Yes. CITE has a language program, so we actually run through CITE all the way through the levels that we have. If we were a graded system, we could be a fifth grade. But we have language in all these classrooms.

H. Sherk — What is this CITE again?

J. Reed — Consultants in Total Education. They have four years work developed now. In this particular school and this is true of some other schools, we start with young children and we get progressively more children as we go along with these other schools. Our children in the beginning classrooms are in CITE and then the children who don't start in CITE are in the NALAP. The NALAP is a slightly more flexible program than the CITE in that upper grade teachers can take the NALAP materials and can spiral them and we are giving them the training so that they can do it. They can spiral it up and catch the children up on certain English instruction they have missed before. We have actually been using former ESL programs for 6 or 7 years. But it hasn't been until we've had these more specialized programs that it has been as efficient as it could be.

H. Sherk — I notice that every once in a while somebody drops a comment on the side, and I try to pick it up because we come in with all kinds of assumption that are not necessarily right. Bill Morris, something that you said triggered off one of these chains of thought. One of the possibilities that we have been exploring is the teaching of a native language, Cree, in our area. Did I hear you correctly when you said that the parents do not want the language taught as a language in school?

W. Morris — The parents don't necessarily object to the language being taught but they do object to the language being taught to the exclusion of English. They want their children to be fluent in English and the comment was based on that frame of reference rather than not teaching the language at all. They say we can teach them at home in Navajo but we want them to teach them in English. Now if you can teach them both languages, we won't object. But in going back to another thing, when we discussed non-graded systems with the parents, the thing that we got across to the parents, fastest, was the fact that children no longer fail. They caught this very rapidly. This sold the program immediately.

H. Sherk We are back to Wayne King.

W. King You were asking the question about how do we compare our children with the native speakers and English speakers. What we have been using is the Stanford achievement tests. It's a test not really designed for our children or for thier program. But it does tell us this. It tells us how well our children are doing in comparison to native speakers on the norm of the nation as a whole. And we do use this one particular thing to see how well we are going. Over the past three years that we've implemented this program, our children definitely have shown gain on the national type of marking. It is quite rapid and for the three years we feel that we've done quite well. As far as this agency is concerned and all the schools in it, Chinle Boarding School at the present time is definitely succeeding as far as achievement goes in the second, third, fourth and fifth (year) levels.

H. Callihoe My question has to do with the Navajo language. I understand this school is not using Navajo as a language of instruction. Is that correct?

J. Reed Yes, let me answer that. In one sense we definetely are, one of the main reasons that we have Navajo speaking classroom aides is so that the Navajo language is available and can be used to develop concepts as well as to make the children feel at home and to meet emergencies and so on and so forth. But we have very special training programs for the aides so that they will be able to fill in behind the teacher-fill in isn't exactly the right work, but they can work cooperatively with the teacher in explaining things in Navajo that even help to develop more articulateness in Navajo than would be possible if there weren't such an aide. In other words, one of the main reasons that we have the aides is not as a teacher's helper but because of the special assistance that she can give as a fluent speaker of Navajo.

W. King Can I give an example here? A teacher maybe trying to get across a concept, let's say in social studies, and he does so in a large group. Say when they go into small groups, activities and these types of thing, is the child has difficulty, then hopefully the aide will get to that student and explain to him in Navajo.

H. Sherk I would like to ask a very important question. Will any of the materials that you have produced be available and if so how would we procure some of them? I know that our needs are going to be somewhat different but I think that we could learn a lot from what you've done and I think that we would find ideas there.

J. Reed I would say that anything that we've produced is certainly available to you. The contact would be through Mrs. Spell in the Area Office. Even CITE would come through the Area Office. The CITE materials are right now in the process of being developed and there are some limitations on them. But in one sense these are public funds programs and so they are available. I would like to add just one more thing about the aides, the education aides, and the matter of Navajo language. In one sense our programs at this school and in all schools that use the Navajo speaking aides are bicultural and bilingual. It is a slightly different type of biculturalism and bilingualism. We are not starting literacy in Navajo but in the larger sense it is just as bilingual and bicultural as any that you will find.

W. King Some of the aides are actually teaching some of the Social Studies.

H. Sherk We have legislation regarding teacher certification and our teachers' association is watching this particular provision rather closely. Do you have a similar situation?

W. King No. The teacher is still responsible for everything for everything that takes place in the classroom.

H. Sherk We have the same kind of provision and that is acceptable.

J. Reed On the use of Navajo language, we have found that as a general linguistic principle, the more articulate the child becomes in any language, the more articulate he is as a whole. That sounds like redundancy. But the thing is if he can be helped to become more articulate in Navajo, there is a lot of transfer to being more articulate in English as well and this is the basic principle. For a long time, of course, the approach to teaching Indian children was that they ad to speak only English. If they spoke their native language they wouldn't be able to learn English. But the CITE linguists have found that it is just the opposite, that if you can increase the desire to talk and fluency in the native language, you have a person who is more verbal and he will learn English better. One of the things, of course, is that we have aides who were raised in the old fashion and we have some Navajo speaking aides who are sometimes hard on the children about English. Another thing I would add about using Navajo language, we have found that even in the teaching of English it is much easier to sometimes use the Navajo explanation but not by direct translation. For instance, if the lesson is going to be on introduction of the people in the past, the aides tell the children in Navajo. "Now listen the teacher is going to say something different; it has to do with this meaning. It will mean that she is talking about something in the past. Listen for it." If the child has to see what the structure is by listening all through English, it is a very difficult problem.

H. Sherk Thank you very much. We are just going to have enough tape left to talk to Bill Morris.

W. Morris One point I didn't make this morning in terms of parental involvement: One of the main things that we've benefited from is that the parents are more aware of what we are doing. They are going to the community at large and telling people "Chinle Boarding School is doing this and this and this for our children. Why don't you go over and see?" And we have had parents coming up and finding out what is going on. Consequently, they are more interested in what their children are learning and are encouraging their children to come to school more. Overall the children seem to be much more enthusiastic about the things in school. We still have a drop-out problem but we used to have three-quarters drop-out.

H. Sherk Thank you very kindly. It seems to me that what you have been telling us about parental involvement has a lot of implications for the regular school systems, too. I think we have to take note of that. I would like to say thanks very, very much for taking the time and for offering the advice and assistance that you have so kindly provided.

Chinle Boarding School (BIA)
Chinle, Arizona: William
Morris and Mrs. June Reed
with Herb Callihoe (Alberta
Department of Education).

Students at Chinle
Boarding School.

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INTERVIEW WITH ASSISTANT PRINCIPAL

AT MANY FARMS HIGH SCHOOL (BIA) MAY 22, 73.

H. Sherk We are at Many Farms, Arizona and we are speaking today with Mrs. Rebecca Dotson Assistant Principal at Many Farms High School. Herb, you were going to pose a question at this point.

MANY FARMS HIGH SCHOOL

MANY FARMS

MAY 22/73 ARIZONA

H. Callihoo I just wanted to tell Mrs. Dotson that we are looking for ideas with regard to native education. We are looking for advice and hoping that Mrs. Dotson will be able to help us in this area. Mrs. Dotson, perhaps you could tell us briefly what types of programs you have in your school which you feel are a benefit to your Indian students.

R. Dotson As I was saying, with our school board we try to get them to let us know what are some of the things they would like to see.

H. Sherk Can we stop at this point and have you explain just what this board is?

R. Dotson They are all Navajo and we have a local school board. We have an agency and we have an intra-agency school board but the local school boards are from different areas, different communities that are elected by each community to represent them here at the school as we have children from different areas within the radius of 200 miles, you might say. So we try with our school board members to give us, - there are quite a few things in the Navajo culture, some things you don't talk about, some things you can't talk about and some things you would like the children to know. So some of those things that are sacred, you know, they prefer that you don't do, like basket weaving. When you do basket weaving, there are certain ceremonies that go with that and so whoever is instructing that area should have some knowledge of stories or songs that go with that basket weaving. Or even in pottery making. There is a certain way that you make the pottery and you just don't make a pot for cooking on a wheel used to make pottery for ceremonial purposes. That's why they have to be made certain ways.

H. Sherk Very interesting. This is the kind of thing that we are trying to get at in some of our questions. What are the sensitivities that we ought to be aware of? Now you are from the Navajo culture so that you would be aware of this, but someone like myself who does not have an Indian background to draw on (and there are many others of us in the Department of Education like that) - have you any suggestions for us as to how we would develop an awareness of this or how we could get people involved who would have that kind of awareness?

R. Dotson You would have to go right to the people. You would have to ask the parents that are living the traditional culture, you might say. Like even for me I ask questions as to what are some of the things that I am supposed to do and what are some of the things you would like to ask of me and they give you this type of an idea.

H. Sherk At the high school level, what differences are there in your curriculum? (as compared with a non-Indian school curriculum)

R. Dotson We have the Navajo arts; we have the Navajo studies.

H. Sherk Could you tell me a little about what you are doing in Navajo art?

R. Dotson Mostly the Navajo art is stories. They have legends which are passed on from generation to generation and you have the sheep story, the coyote story and stories about how things were made and how these came into being and what have you. It is moral; a lot of them have morals and these, of course, are passed on so we have some of those written and we have to improvise a lot of them.

H. Sherk But you call that an art, why not something else?

R. Dotson We have that under Navajo art and then we have basket weaving; we have painting and we have pottery.

H. Sherk Who teaches these? These don't sound like the kind of things that certificated teachers would normally teach.

R. Dotson I taught it for a while and I taught it two years, with an anglo teacher and we worked together for two years. Therefore, I taught her how to teach these kinds of subjects so she actually is the only one on our staff that can teach Navajo art besides me. I had to train her to do that.

H. Sherk Are there any institutions that are preparing teachers for this kind of role?

R. Dotson We have what we call the NEAVO cup appropriation which is Navajo Education Association which was formed the first time in 1962 and then it kind of dies off and then the last five years we reorganized with support out of the U.S. office of education. Therefore we have teacher training, Navajo teacher training program, and at this teacher training program we teach about culture, what to teach in culture and we teach all these different things but this is more or less geared to the elementary teacher. We don't have a program for high school teachers.

H. Sherk Now is this done at the college?

R. Dotson No, this is not done. This is done by an organization. This summer we will have a program at Rough Rock Demonstration School. We will have a workshop there; we call it a workshop.

H. Sherk How long will it last?

R. Dotson It will last six weeks. It begins June 11th and will be for six weeks. So we have that kind of thing which is entirely different from the Bureau, BIA. I am a Board member of that we sponsor it. This is different from the Bureau.

H. Sherk This prompts another question and obviously it will indicate how ignorant I am of what is happening but does this have any relationship to the Navajo Education Office that Mr. Platero is now in at Window Rock?

R. Dotson Yes, the Navajo Education Division is a branch of the tribal council. But this other one is Navajo Education Association which is a group of Navajo educators. There is no connection there but right now Mr. Dillon is president of the organization and he is with Navajo Education Division. We are hoping that we will be able to work with that branch.

H. Sherk In a cooperative way. Most of the activities that we have encountered in our travels and in our reading that are geared to curriculum for native students have really been geared to people at the elementary level. Let's get back to this question, if you don't mind, to this question of what you are doing at the high school level. Is there just this one course where you really have the cultural component?

R. Dotson Under our social studies program, like I told you, we have Indian studies and here the instructor is Navajo and he has come this year. In his studies he compared the different kinds of Indian cultures with our culture where there are similarities and where there are differences, where our group did certain things and another group did certain things.. It is more or less a comparison of all the different types of Indian cultures with the Navajo.

H. Sherk Would that be essentially an anthropology type of thing?

R. Dotson Not really, You might say that but basically it was not that kind of a course.

H. Sherk I mean it may be more of a historical anthropology course?

R. Dotson I guess you might see it that way but they more or less take it just from the cultural point of view rather than going to the scientific studies.

H. Sherk Are you doing anything with language, with the Navajo language?

R. Dotson No we are not doing anything with that because it appears we can't find anybody that can read and write Navajo and so the Navajo Association is teaching. We have some people that have taken the studies to read and write Navajo for three years. So we do have some people that are already out in the field to teach our elementary school teachers and teacher aides and we don't have anybody up in high school that can do that. I would love to be able to teach the structure of the Navajo language and then also compare it

	with the English language since English is a very difficult subject for our students. I think it is our weakest area and it is the area that we really need to work on.
H. Sherk	Do you think there would be much interest in such a course on the part of your students?
R. Dotson	I think so. They would like to learn how to read and write in Navajo.
H. Sherk	I would like to ask a different kine of question and one that is quite crucial to us. It would be related to the percentage of students that actually enter high school as compared with those who enter Grade 1 and also the kind of retention rate you have here. This is a real serious problem with us in Canada; very few of our native students actually get to high school and almost none graduate.
R. Dotson	I would have to say that, for instance the high school, taken from the ninth grade until the time they graduate. I would say we have about 45% drop-out and this is not like the drop-out you have in the public schools. We may have a student who drop-out for that year,; he may be out a whole year, then he might come back when he is 18 and then finish up.
H. Callihoe	Have you found that your upper grades or tenth grades are improving since you had this program?
R. Dotson	I am sorry to say that, no, it isn't. We do not follow-up on the drop-outs. We don't provide for our drop-outs. We have not done any studies on our drop-outs. It is just something that happens that we don't do anything about.
H. Sherk	What would your enrolment be here?
R. Dotson	Our enrolment right now is 600 or more about there, but when the college leaves, we should have a space for 1,200. But we are expecting about 800.
H. Sherk	The college will not be continuing here?
R. Dotson	No, they will be moving.
H. Callihoe	This course has helped, motivated other students to continue through school, this type of thing?
H. Sherk	That is a hard question to answer.
R. Dotson	Well all I know is that the boys that I had in my first year are graduating this year. And a good per cent are graduating this year and they are the ones that still come and see me in my office.
H. Sherk	I could see that a course like that might do a lot for making students feel comfortable in the school environment.

R. Dotson	Well, for instance, when I taught the class we had a lot of fun because we talked the Navajo language and a lot of times I'd say "you are not supposed to do that" and they'd come back and say "why, it wouldn't hurt me", and I tell them that this is what grandma would do.
H. Sherk	So you are actually teaching a lot of culture in there along with the arts?
R. Dotson	Yes, along with the arts - a lot of the Navajo ways and a lot of the do's and don'ts or a lot of the sayings that grandmother had. The other teacher and I taught the course for a half a year and the students really resented the fact that she was taking over and that I wasn't and they used to come after me and take me back over there.
H. Sherk	Because she is not Indian?
R. Dotson	She is not Indian.
H. Callihoe	This is the attitude - to teach Indian culture, you have to have an Indian teacher?
H. Sherk	Do most of the students enrol in that course; it is open to everybody?
R. Dotson	It is open only to juniors and seniors, the course that I had.
H. Sherk	Do most of them enrol in this then?
R. Dotson	Yes, those are the two classes that usually fill up before the other classes.
H. Sherk	We would appreciate learning any words of advice that you might have for us in regard to procedure.
R. Dotson	Community involvement. I really feel that you could get all kinds of support and I don't know what kind of situation you have, you know. I would like to have time in the dormitory. I would like to see parents in the dormitory and have them talk to children because a lot of the culture - the kids don't really know which way to go, whether they are going to take the anglo or whether they are going to take the Navajo and they don't know too much about both sides.
H. Sherk	They need to be prepared for either or both?
R. Dotson	For either one. I feel that they should have the information from the home. They should have that down pat and if they want to take it and use it, fine. If they don't then they have something to go to.
H. Sherk	And you've mentioned the dorm. Obviously then a lot of the students are living away from their homes here. Are most of them in that category?

R. Dotson Yes, particularly the bureau school, with the public schools the kids can come home.

H. Sherk Is your school serving as a public school?

R. Dotson Ours is a bureau school. Therefore, we have the dormitory. We house and feed the students here.

H. Sherk Are all of the students here in dormitories?

R. Dotson Yes.

H. Sherk Will they have come from other BIA schools? Does this mean that these students have been away from their homes a great deal?

R. Dotson Yes.

H. Sherk Is this a real problem, or not?

R. Dotson I think it is a real problem because the students really never learn what life is all about. They are mixed, I won't say they are mixed up, but they have a living situation at home. They don't have the running water. You don't have all this and then all of a sudden you have all this water and all these facilities that are provided free. So when you graduate all of a sudden you are out in the open, only you don't know how to tackle life because you've had your bed and meals prepared for you all the time. When you get back then you don't have this. I feel that our kids are really strong and they have to get out. Especially the ones that start in the first grade in the Bureau school.

H. Sherk Is there much concern about this? Is there any likehood that this will change?

R. Dotson The Navajo people are very concerned about it. In fact one of the reasons the school is here is because they demanded that they have a high school here on the Navajo Reservation where they would be closer to home so the kids can be home on the weekends. We used to send them to Oregon and then over in Intermountain.

H. Sherk To what extent, then, is the school Navajo run? Now, you obviously are a representative of the Navajo people. To what extent is this the case? You mentioned that there are some anglo teachers; are there many other Indian teachers?

R. Dotson No the percentage is very low. We have one in music, one in social studies. So we have two Navajo staff members, two in administration and one is an educational specialist.

H. Sherk Is this largely because there just aren't people with the qualifications available.

R. Dotson A lot of our Navajo people that get degrees, they don't come back to the reservation. They go to the bright lights.

H. Sherk This happens in our area too.

R. Dotson It is when they get tired, they come back, like me! laughter

H. Sherk Thank you very much. A lot of time has gone and we would like to thank you very much for having us here.

That was Mrs. Rebecca Dotson at the Many Farms High School. Mrs. Dotson was very generous in giving us her time because she was busy preparing for the high school graduation which was to occur on the following day.

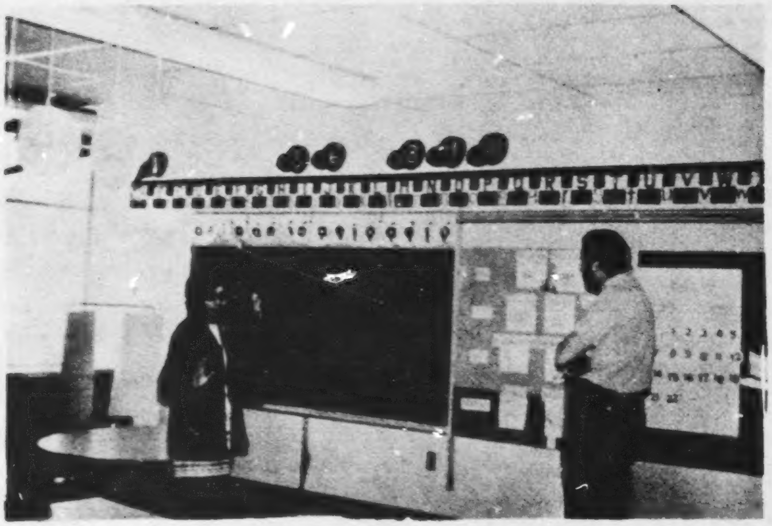
VISIT TO ROUGH ROCK DEMONSTRATION SCHOOL
AND INTERVIEW WITH THE ROUGH ROCK EDUCATION DIRECTOR
MISS ETHELOU YAZZI
(CONTRACT SCHOOL OPERATED BY THE NAVAJO SCHOOL BOARD
AT ROUGH ROCK, NEAR CHINLE, ARIZONA)

H. Sherk — This is May 23rd. We are at the famous Rough Rock Demonstration School which is some 14 or 15 miles from Many Farms. We are privileged this morning to be talking to Miss Ethelou Yazzi, the new Director of Rough Rock. She is not only director of the elementary school but of the junior and senior schools as well. We have just had a most interesting tour of the Rough Rock Demonstration School and Miss Yazzi has agreed to tell us a little bit about the history of the organization and also what is being attempted and accomplished here.

E. Yazzi — I think 1966 was the first year Rough Rock had input in terms of community-oriented schools where the community had a voice in designing the school or designing education for their own children and at this time the BIA built the whole compound. But they had not hired the teachers or personnel yet and so the church here and the community through the chapter came and got this school built and at this time it became a contracted school. We have our school board members. We have seven positions in there where the community actually elects a representative from different sections around here within the radius of 30 miles. But we have seven positions to fill and the board members are representative of the community. We have community people come in and the board meets every week, every Tuesday, to consider some of the problems here as well as negotiation with other parents. We do a lot of decision-making here and mainly the decision-making is in the homes.

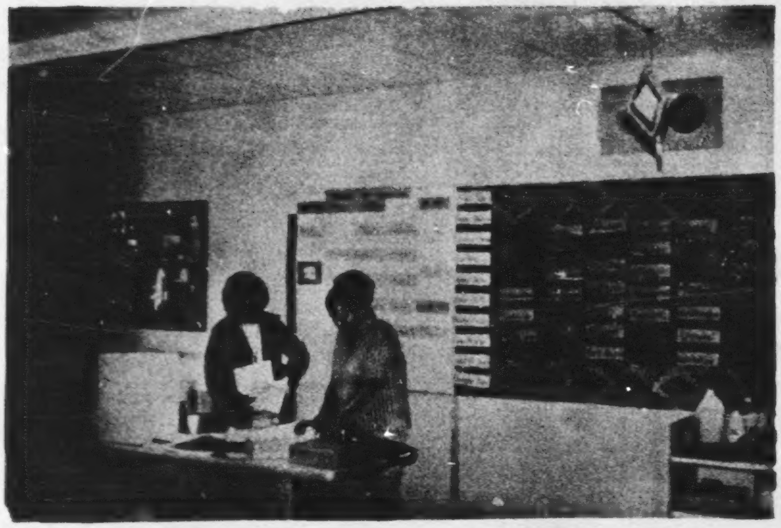
I can recommend and make all kinds of suggestions and implement their suggestions and implement most of the plans that they have. But I am not here to make the final decisions on certain things and hiring people and they prefer to hire people from the community if they have a qualified person and if they don't have that qualified person in certain positions, they are open, and these are for other Indians of other tribes who come in.

H. Sherk — We have noticed that you do have some **Anglo** teachers on staff at the present time. We have heard that you are going to have quite a turnover this year. Is that right?



Miss Ethelou Yazzi, Director of Education at Rough Rock, Arizona, with Herb Callihoe (Alberta Department of Education).

The Director and Teacher-Aide at Rough Rock Demonstration School.



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E. Yazzi — No, this year I don't think so. But in high school there are five positions that are open and this is mainly because two of our Navajo teachers are going back to school to get their Masters'. One is coming over here as calling officer and I don't really know two of them. I think they applied for another scholarship.

H. Sherk — Well that is neither here nor there. We are primarily interested in learning about the involvement of the Navajo people themselves in the development of curriculum and in your school program. I wonder if we could turn to that question?

E. Yazzi — Yes, I think this is part of what we were saying, I'd like to make some reference to those.

Several years ago I was still a teacher. Still at that time I had some information or some other things in the office; I had some assignments.

At the time when I was still a teacher, I didn't know how to write Navajo; I didn't know how actually to present myself in the Navajo language - different people and different subjects. Right now you can't tell that I had any problems because I can communicate with them and I have learned how to communicate with people in the Navajo language. I thought I had those skills when I went through college but when I came back here I learned how much I didn't know. At this time the board was saying that these are the things that we want taught, naturally the Navajo universe which is a little bit different than the classification in terms of science and the Navajo life style and means of income, the plants and the food, everything. These subjects are implicated in terms of curriculum. Every time we needed bilingual people, cultural personnel to really pick up these things, but that really didn't happen. So I am saying that the Navajo people who didn't receive the formal education had a far better idea of what they wanted to be taught to the students - students to be taught in the Navajo way, the science area and social studies area, in a reading area, in a math area.

Our problem was to have a person to be able to pick up these things and implement it into the curriculum. We didn't have that person. And the Navajo people have yet to have a person to pick up these things and implement. Right now the tribe is going through the process of a standard curriculum or education system for the BIA. But they are having problems right now, because they don't have a definite plan or understanding on picking up this or that. The board members weren't really satisfied with regular report cards with students' marks on it, with the comments we received from the community and the parents. So, I changed it, for at that time I had the position of the principal, and I told my teachers to write personal letters and tell them about the child. So we changed all the report cards into the form of a letter. About a month later, parents came in complementing how well I have done, and now I can understand how much work the teachers had to go through, and do their job as well. So individualizing the evaluation system, this meant starting from the beginning setting the objectives in our Social Studies. To teach English as a Second Language - this is where we are now and we are in the process of getting a system. I think that response is rather positive.

H. Sherk To what extent are parents involved in developing the curriculum?

E. Yazzi They have parents in the classrooms. When I was a teacher I knew the source behind the legend stories, and the other stories, but not well enough to present it to the children and I had my language problems at the time. But this is the time the parents came and helped me out. The parent became as a teacher.

H. Sherk How did you manage to get the parents involved in the classrooms?

E. Yazzi I think that this is because the parents feel that the school belongs to them, not the BIA. The parents sit around here, but if you were to go to other places, I don't think they have that.

H. Sherk Are they paid for this?

E. Yazzi Not entirely; they have a lot of work to do at home.

H. Sherk Do the parents take turns coming in here?

E. Yazzi Yes. We tried for two months, a whole semester. Right now the parents are complaining, "but by the time we get used to the classrooms it is time to go".

H. Sherk Let's go back to something else we saw in the classrooms. You have teachers who have teaching certificates; you have teaching aides, and you have the parents. Would you care to tell us about how these people work together?

E. Yazzi I think in an ungraded system it almost forces you to have these kind of people. We have 25 students to a classroom and we have a parent aide, a teacher and a teacher aide in the classroom and they will have assignments for specific tasks for those in teacher aide positions. They are responsible for the classroom. The Anglo teacher has to rely on the teacher aides to provide the culture and language. There isn't that much difference. The teacher and sometimes the parents take the whole class. The teacher aides are to be trained on a certain day. We have a teacher education center here from the University of New Mexico.

H. Sherk Would you move now to a description of what the various programs are like in the various grades? You were mentioning to us about the bicultural and bilingual program. Do all of the students start their instruction in Navajo when they enter kindergarten?

E. Yazzi They do get a background -- (Miss Yazzi moved to a chart and drew a model or diagram).

H. Sherk What you have been putting on the chart indicates there are various phases here from kindergarten running through in this ungraded system - second phase which is the equivalent of grades 1 to 3 and a third phase of grades 4 and 5. There is almost complete use of the Navajo language and gradually this decreases as English increases and the teaching of English as a Second Language is begun actually as the students enter school but it is not given very much time; the time increases considerably later on.

Could I ask what I think is a rather crucial question? To what extent are your students getting the same kind of education as they would be getting in a public school? How much is different?

E. Yazzi Students who transfer from public schools, say that Rough Rock is too easy, but they must consider the situation here. It is a free atmosphere here in the classroom. How many of the public schools of the BIA and how many of the high schools of the BIA have the kind of freedom in the classrooms?

H. Sherk You are talking about math and science programs which are more or less standard. I wonder how much of your curriculum really is standard and how much is different, with the Navajo culture background.

E. Yazzi This is what we do right now; this has been going on for two years. All the subjects are standard. We are using the Navajo language for the concepts for these different subjects. The reading makes a difference. Math is just the same, Social Studies is just the same.

H. Sherk When they get beyond the elementary school how much of the Navajo culture and Navajo language -

E. Yazzi It is treated as a subject.

H. Sherk And how do you manage to teach these; do you have teacher aides?

E. Yazzi We have a specialist, a Navajo specialist, and an English specialist and other specialists around here to help in these areas. But then we go back to the transferred students. They say it is too easy, but when we put the work before them, they can't actually do it. But the main things that are different for them we discuss with the parents and students themselves. With the atmosphere in the classrooms we don't have to sit down at the desks. And it is hard for them to accept that. You have to go at your own speed, and there they couldn't do that.

H. Sherk Now it seems to me you have raised another crucial issue. You feel that it is a value, and I would agree that it is. However, students are going to have to make their way in this bicultural milieu. You were just mentioning that there is much more of the cultural emphasis in your program than others. Do you have any indication how your students will fare academically after they finish high school? You haven't had any graduates as yet, have you?

E. Yazzi I don't think we can say how our success will compare to others. In several cases, parents have moved away from this community to where their children had to be enrolled in public schools. In those cases we found that the students who transferred to another community are one grade higher than they were here. In one case where the child was bilingual, trilingual, he was in the 5th grade and he was put in the 6th grade, so I think we have some indications that identity and culture do help in the academic program. The child knows that he has something in him or in the family line. He can stay in school and can be a success.

H. Sherk One question I would like to ask about the high school. Is it accredited in the same way other schools are?

E. Yazzi We haven't really graduated any students yet and next year will be the first year we'll have a senior class. Right now we have two people from North Central Association down there talking about our application.

H. Sherk So you will have an evaluation team coming next year?

E. Yazzi Yes. Next time there will be things you will have to do to be qualified.

H. Sherk Herb, you have a question or two you want to ask?

H. Callihoe Yes, we were in your material section for a short while, I wonder if you would mind explaining how materials are developed by the Rough Rock School for use of the students, teacher input, this sort of thing.

E. Yazzi We have our own curriculum set-up here. Some things you see here are written in Navajo. Communities provide this kind of thing for a bicultural program and the government schools have been here for more than a hundred years. A child feels that his Navajo language is important, that his culture is important in the school system. This term we didn't have that much material; we teach them how to write and read Navajo. Materials to read, and write, we haven't come by. We are going as fast as we can, but we can't keep up with the students.

H. Sherk I can see another problem here, you have a curriculum center and extra staff in each classroom, a terribly expensive operation.

E. Yazzi Well, financially, we have auditors come in and go over some of the papers. In the process we lose things, people come and ask where are the reports, yet we have been fortunate enough to keep up with all these forms. We have a Navajo training program going on right now, with our teacher education.

H. Sherk This is apart from the school?

E. Yazzi — You have to consider all these other departments, the janitor service, the teacher service, the bilingual education, the elementary department, the high school department, the Navajo medicine, the community service. This comes directly under the Director of Rough Rock.

H. Sherk — There must be a number of specially funded projects, that you are busy writing proposals for.

E. Yazzi — We have at least six different foundations, financially involved.

H. Sherk — Is this likely to continue for some time?

E. Yazzi — This is another reason why we don't have to remove "demonstration" from our name now; we have to have a grant.

H. Sherk — Miss Yazzi, is there any way that we could possibly obtain samples of the materials that you have produced here at the Rough Rock Demonstration School?

Miss Yazzi — I'm not sure in terms of samples, but I believe that they are available for purchase.

H. Sherk — You say there is a list?

E. Yazzi — Yes, you may drop by the Curriculum Center and pick up a publications list. This will give you the titles of the books that have been published and will tell you what is available, the price and the postage required if it is to be mailed out.

H. Sherk — Fine, that is the Navajo Curriculum Center at Rough Rock. And Herb, you had another question?

H. Callihoe — Yes. I just wanted to know something more about what you alluded to concerning the tribal elders in the production of materials.

E. Yazzi — There are consultants during the winter. You see, there are certain seasons and the legends are a seasonal thing. There are certain seasons of the year that you are not supposed to tell the legends. Most of our stories are told during the winter. Therefore, there are certain periods when we are very busy at the Curriculum Center. But during the summer, there are certain materials relating to our culture that we cannot even type. So the summers are just pretty easy around here.

H. Sherk — Well, Miss Yazzi, you have been extremely cooperative, extremely gracious. You are a very busy lady; we have had ample evidence of that. You have had a number of callers since we started this; you have had a number of phone calls. We surely do appreciate the time that you have taken to give us the benefit of your background and experience in the area. I was just wondering if there is anything in summary you would like to say that would be particularily important for us to remember in our work and relationships with people of Indian ancestry in Alberta.

E. Yazzi — We are quite accustomed to having people come in and ask questions and I can say that we want to give the information. But I think Rough Rock and the community here, and on behalf of the board I can say that we are interested in the Indian tribes. I think the board here is willing to help. But at times Rough Rock is in the hole financially. But we can learn to overcome some of these things and we don't get too excited about it. But I think we have come a long way with Rough Rock. We have the concept of Indian control, and involvement in the "grass roots." Otherwise, I don't think a lot of things that have been accomplished would have been done here.

H. Sherk — Well, I can certainly assure you that what we have seen today has impressed us considerably. I was very favorably impressed with what we saw in the classrooms. And we surely do appreciate the time that you have taken to give us some further insights.

E. Yazzi — I would like, as Director of Rough Rock, to have a written summary of your impressions of Rough Rock. And this could not only be to me, but to the school. I think that the school board ought to know that you have been here and your purpose, and your plans for the future. I think they would be interested.

H. Sherk — Well, I would be glad to do that Miss Yazzi. As you know, we have only been here a relatively short time and, therefore it will only be an impression. And once again, thank you.

Mr. Berendzen and Mr. Tennant drew to our attention a new book which has recently been published. It reports in some detail on a study of Navajo education at Rough Rock, Chinle, and some other places. We recommend that this book be obtained and placed in the Department of Education Library, as well. The authors are Estelle Fuchs and Robert J. Havighurst. The title is TO LIVE ON THIS EARTH: AMERICAN INDIAN EDUCATION. It is published by Doubleday and Company, Incorporated, Garden City, New York. Publication date is 1972. Price marked on the jacket of this book was $8.95, (U.S.).

ROCK POINT (CONTRACT) SCHOOL, ARIZONA

H. Sherk It is May 23rd p.m. and we are now at Rock Point School. We are fortunate in being able to speak to Dr. Wayne Holm, the Principal. (Rock Point was formerly a BIA school)

H. Sherk You have almost completed your first year as a contract operation?

W. Holm Yes, that is correct.

H. Sherk We have been travelling through parts of Canada and the United States. On this trip, we have been primarily interested in learning what we can about procedures which we might possibly follow in building a workable curriculum or at least in developing components in Native culture and Native language, which you refer to as bicultural and bilingual in this area. We would be very interested in hearing any suggestions you might have as to how we might proceed. In doing that you might want to tell us the kinds of things you are doing here.

W. Holm Well, I think in looking at bilingual education - a friend of mine is sort of in a career in Sacramento State. I think she makes very useful distinction because bilingual education has all kinds of arguments - maybe even more in your country. She makes a distinction in four kinds of programs. A specific education program could have any one of these four components or more. I assume she's starting off with your countryman, Mackey. He's probably the foremost authority on bilingualism in the world. He is Canadian; his name is William Mackey. There is a center for international research on bilingual education which does absolutely fantastic things. Mackey, a number of years ago, did some very interesting work.

H. Sherk He is at **Laval?**

W. Holm Yes. Instead of having people argue on whether you had a bilingual program or not, he tried to set up a typology of bilingual programs, and he **broke** it down to a number of criteria for analyzing types of bilingual programs. So, he would look at things such as, for example, a distinction between transfer programs and maintenance programs which you used child's language as simply a bridge into the national language or one in which you maintained the two languages parallel. Assuming that in a transitional language you would make a distinction between an abrupt transition and a gradual transition, he would analyze the areas in which you taught one subject and areas you taught another. He would analyze the government's reasons for doing this. In other words, he had what he would call a culturalist thing or irredentist type of thing and then he had a number of cross-cutting classifications and another typology for classifying language communities such as for example we are one of these weird type of communities where you have an English speaking school in a Navajo speaking community, and a Navajo reservation in an English speaking country. He would analyze these four levels. Now what Tina did is to go a little bit further than Bill Mackey.

Looking at school programs, I think she makes some very useful distinctions that, I think, at least allows people to have rational discourse instead of arguing. So she talks about four kinds of programs. She says we have a bilingual program and all that this really implies is that the two languages are being used for instruction purposes. So for instance, in teaching Cree, some other instruction may be included. Instead of teaching Cree as Cree, it might mean that some instruction is in Cree history, Cree reading, anything. This is what she would call a bilingual program.

She has what she calls a biliteral program, and this is a program where kids are being brought to literacy - to read and write in two languages, and it is pretty hard to have bilingual---

H. Sherk In other words, we didn't have the right terminology -

W. Holm She is one of the few people I know of that supplied the terminology for this sort of thing.

H. Sherk How do you spell her name? Krear?

W. Holm Krear - Then she takes a third area that a lot of people talk abou that's fraught with emotion - bicultural. This would involve, say with French or Spanish, the national literature; the world literature. It would also involve things like dance, music, religion, mythology, this sort of thing. So these would be bicultural elements whereas both cultures are actually used in the program.

Then she has what I think may be the most important of all, a bicognitive program, where in fact you are making explicit efforts to teach kids to think in both languages and this is the thing you find missing in so many bilingual programs. People have a rather naive assumption that talking to kids in their own language will cause them to think more effectively in their own language, and it may, but only indirectly. We don't make that assumption about English only programs. It is rather naive to make this assumption about some other language program.

H. Sherk I hope you will tell us which of these you are adopting here.

W. Holm I would say in effect that we are trying to work in all four areas, but there are people who don't work in all four areas. And you can have a bilingual program that is not a biliteral program where literacy does seem to be a problem.

But, to go back to your original question. The sorts of things Spolsky was talking about (University of New Mexico) - The Summer Institute of Linguisitcs, has had a great deal of experience in literacy programs. What you find more and more is that linguists who work in this area are recognizing that most of the decisions in this area are socio-political decisions, not linguistic decisions. The BIA thought rather seriously of setting up bilingual programs, selected a number of areas, asked Spolsky to come in and give his advice to them and his advice was so simple that it may sound absurd, but they were questions that these people had not asked. In the first place, the question was, "Is there a body of native speakers of this language, and what is the language census data. Are there young children speaking this language?" We had literacy material prepared several years ago for Hopi, and it just may be that we don't have enough young people coming into the schools that speak Hopi to justify the effort that went into the preparation of these materials. So I think the first thing is that we have to identify a speech community that is large enough and has speakers in the age group that have children coming to school. Recently, the University of New Mexico sent out a 5-point questionnaire to each teacher of 6-year olds on the reservation and got a very crude, but probably still the best piece of language census in this country. It is hard to find out; a few kids come to school speaking the Navajo language. You go from one portion of the community to another, and you will get very conflicting situations. By polling, getting very crude five point scales of Navajo monolinguals, Navajo dominant with some English, but not with the ability to do first grade work in English; balanced bilinguists - English dominant with some ability in Navajo, and English monolinguals. And getting teachers to rate on this, we are getting fairly useful demographic information on communities and on language groups. So I think it is important to locate a group that has a strong margin of or body of young speakers of the language to justify efforts in that area.

The second thing Spolsky would say relates to the fact that you have to identify groups that are essentially receptive to this idea. The official attitudes and the personal attitudes are not always the same thing. In our own area here in the southwest, we have a Laguna community that is showing a great deal of interest in having a bilingual program. This actually covers up the fact that in the last fifteen years the language has almost ceased to be spoken to kids in the home. The kids are entering school not speaking Laguna, and what parents really want, and grandparents, and people in the leadership category want is a revival of spoken Laguna. The Laguna tribal council is on record as favoring a bilingual program for their kids. At the same time, until fairly recently, The Santa Domingo Public Council has actively resisted any type of bilingual program in the school. This actually covers exactly the reverse situation. The language is very strong in the home, but is so closely related to religion and culture, the people just feel that the line between secular and sacred can't be drawn. And until quite recently they were unwilling to allow their language to be used in the schools for secular purposes.

H. Sherk What you are describing is very similar to our own situation in which there is great diversity in the desires that different bands and tribes have with regard to education.

W. Holm One very important realization is that you simply cannot impose this sort of thing at the top. What you have to do, if at all possible, is to find embryonic programs that are struggling along, and try to help them develop, rather than attempt to develop programs at the top.

H. Sherk That is an interesting comment - look for something that is already being tried, and try to build on that!

W. Holm We have a program that is struggling along and going into its third year. It may be beginning to straighten out. It has had a long, slow growing period. Simply because some well-intentioned people in Washington came to this school on Spolsky's suggestion and asked the school board if they would be willing to run the teacher training program. The board said they felt that they had all that they could handle. So they went to another community that didn't have anything going and did not have any education leadership that showed interest in this and attempted to get something going. Maybe after two years now, things may begin to happen. It's been a long, hard time.

H. Sherk I think, though, what you may be implying could be significant too. There is no unilateral type of program that can be utilized in this field.

W. Holm I feel very strongly that it would almost have to be home grown. The first ingredient you have to find is at least a few competent professional people who have an interest in this area, and of course, if you are lucky enough you can put the two together. If you have an embryonic program -

H. Sherk I am sure it takes more than luck, and this is where we need help. Many of the places we have been, we have been told you have to involve the native people and often the older people who really have a feel for what the cultural components are, who know the legends and so on. And some people say, as you have said, you need the professional people too. Now, do you have any suggestions for us as to how we get these two groups working together effectively? Because I don't think these groups normally do work closely together.

W. Holm I think you have to go the political route. I think that literacy has been used for church purposes, or at least in some areas, native language literacy has been used for political purposes. It does make native groups suspicious. Native language literacy can be used for assimilationist purposes. I do think the thing you will find with groups who support this, for whatever their reasons are, maybe an instrumentalist type of support, where they actually feel this will help their kids learn English better, or it may be an irredentist attitude where they feel it will help them preserve their culture. But I do think it is almost impossible; it was tried, in the late 30's and 40's. There was a bilingual program on the reservation here, struggling along for 10, 11, 12 years. But because of the fact that it was tied with a political program, it was linked with an unpopular political program, the Navajo livestock program. The people wouldn't accept it. You almost have to find a group that shows an interest -

H. Sherk — You are not necessarily speaking about groups who officially represent the Indian people.

W. Holm — I think it almost has to be at the community level. When you really get down to it, the real decisions are made by bilingual parents.

H. Sherk — Now are you including the bicultural aspects in this?

W. Holm — No, I think communities have the option of whether this is what they want or not. Some people may take it as a very narrow thing and they might say all they want is a bilingual-bilateral program. We have controversy on the reservation right now, because of a small cadre of college trained Navajo teachers are some of the most articulate opponents of bilingual education. They have been trained to teach in English. They feel threatened. Their "union cards" cheapened quite a bit. You see we have a Navajo population of 130,000 and we would be lucky if we even have 150 college educated teachers. Another thing is that a fairly large percentage of those people went through mission schools. In fact we have Navajo teachers in this school whom we call English language teachers. They are Navajo; they speak Navajo; they speak it quite well. They do not want to teach in Navajo. They teach in English. One lady that I am thinking of has a mission background, and she would feel entirely uncomfortable if she were asked to teach in Navajo herself, because her training is in English.

H. Sherk — Obviously any teacher likes to work in his or her area of competency, and I suppose this is no different from that.

W. Holm — Let me tell you how we got into this backwards. There are ways of backing into this without a lot of expertise if you have a few school people who are really interested, and a community supporting the school. We actually got into this when the Title I monies became available to the community. Schools started hiring aides, who did the unpopular jobs that the teachers didn't like to do. We set them up right away as teachers and we had them teaching in Navajo. We were far away enough from supervision. What we simply did, that first year, was we moved into what we called coordinate bilingual situations. In our school you will see in eight of these classrooms, a Navajo language teacher at one end and an English language teacher at the other end. They plan together, but they teach separately. It is more like team teaching than a teacher-aide relationship.

H. Sherk — I think it is similar to that at Rough Rock, too.

W. Holm — Rough Rock tends to have a teacher, Navajo aide and a parent all in the classroom. Our situation tends to be that you will have usually a non-Navajo (Anglo teacher) and a Navajo teacher. This teacher, by credential would normally be considered an aide. In fact, the essence of our program - we are saying that it is easier to teach the basics of education in literacy and in mathematics to bright young high school graduates who can communicate with the kids than it is to teach the native language to college graduates. In fact we are using aides with teachers and I think we have something tremendously exciting. These people are actually becoming teachers.

H. Sherk Can you tell us how this will take place?

W. Holm It has been a long time evolving. In the early stages you had aides and fairly sympathetic teachers who worked with the aides in the classrooms. We are now well out of the teacher-aide state. We are in a team-teaching stage.

H. Sherk May I change the topic? On this tour we have noted that each native studies project has a curriculum resources component. Is it essential that resource materials be developed locally?

W. Holm I think if you are going to have a biliteral program, it is essential that somebody develop materials. Unless you happen to be fortunate enough to find that some other agency is developing materials that you can use, you may have to do this.

H. Sherk But is it likely that materials produced elsewhere will fit a local situation?

W. Holm Probably, Navajo is in a preferred position as compared with any other minority language in the United States. My wife and I prepared a bibliography on it. We were able to identify about forty items, mostly initial readers for kids. Still, it is a very limited range of materials and we have big gaps in anything beyond the initial resource materials. What we found completely missing were reading readiness and learning-to-read materials.

H. Sherk Will you please tell us something about your program - its nature, etc.

W. Holm It keeps changing because of the circumstances surrounding the funding. At present, we are operating under a five-year grant (assuming we don't bomb-out some way). We are required to have criterion-referenced goals. We are allowed to add one grade each year but one grade is subtracted at the bottom, which has to be picked up by local funding. This year our program is at second grade; next year it will be at third grade. So we must pick up the funding for our beginner or "pre-first" level.

H. Sherk What age groups do you have here?

W. Holm Our children range from five through thirteen. (We have a kindergarten in this school).

H. Sherk Do you include studies designed to enhance the self-image of Navajo youngsters through knowledge of their language and their cultural heritage, at all levels?

W. Holm

We have tended to put somewhat more emphasis on the biliteral and bicognitive aspects perhaps than has been the focus at Rough Rock where they have in the past put more emphasis on the bicultural. In the primary grades - kindergarten through second - we have eight classes. They are coordinate bilingual classrooms with two teachers in each. The cultural component is relatively modest. The board has insisted on (criterion - referenced) objectives such as knowing kinship ties, knowing how you address somebody. (This implies a knowledge of appropriate behavior, use of kinship terms, etc.). The Navajo people place importance upon knowing clan relationships and the appropriate kinship terms in your nuclear and extended family.

In the brighter grades (three and higher) the language of instruction is English. But the students go out of the self-contained classroom at certain points during the day in half-class groups. One half of the year they go to a "process approach" that is taught in Navajo; the other one-half they go to what we call "Navajo Social Studies."

But this is a difficult area. For you are concerned with a culture which does not have a sacred - secular distinction. And this is the first year that this community has had an education committee for fifteen years. They have been reluctant to have Navajo singing and dancing in the schools. Because, for instance, most of their dancing and singing is performed for curative purposes. If they are improperly done, they may be like an over-dose of medicine-actually cause people to get sick. The board does not want to be held responsible for this.

So this is the first time that we have asked to have Navajo dancing and singing at the school that the board has allowed it to go on. And not just because we are a contract school. It is that they have confidence that it will be done properly.

H. Sherk

This is an important matter. We want to be aware of matters like this that are sensitive areas related to the beliefs and heritage of our native people in Alberta.

May I ask you whether there have been major changes in what is being done here since Rock Point became a contract school.

W. Holm

I have been in this school for thirteen years. We have been moving in this direction. So there has not been an abrupt change to introduction of cultural aspects of Navajo like.

But the Board has the option of hiring persons whose credentials would not normally be acceptable to the state.

H. Sherk

We hope to offer opportunities for study of native culture nnd language to non-Indian students as well as to those of Indian ancestry. Do you think that it is feasible to work toward such a dual goal? Can one curriculum serve both groups?

W. Holm I feel very strongly about the need for Indian control of their own schools. I have just finished writing a paper which I have titled "The Decolonialization of Navajo Education."

You know, I was very depressed during my short stay in Canada to find that the Indian groups were so small and had such small land bases; and that in many instances the children were being taken off the reserves to go to the public schools. This is essentially an assimilationist type of system. I believe in quality education, but I also believe that Indian control over their education is extremely important. So you are asking me for my opinion about what can be done, and I really can't say, because I don't really believe in the system as I understand it there.

H. Sherk Obviously, I have not made myself clear. What can we do in schools that have no Indian children?

W. Holm I do think there are possibilities. For instance, a course was taught in Gallup, where the Navajo language was used. (I believe this has been done in places in Canada. I think Calgary has offered Blackfoot, at least in summer courses.) They taught it in High School. They paired Indian and non-Indian students. So the Indian students had the greater competency of the two. For a few years there was a fine program in Gallup. But when the teacher left, the program died.

There are some organizations that can be turned to -- for instance, those of some anthropologists. There is an off-shoot of the American Anthropological Association. Some of their papers are based in Canada (e.g. Kwakiutl school study and the Morepass school in Yukon Territory). They are interested in both Anthropology and education.

I think they could develop adequate materials for non-Indian children. The only thing that I would see as extremely critical is that at some place there ought to be an evaluative committee of the people concerned -- you know, the native group being discussed. There should be two or three stages, then, in the production of the materials.

H. Callihoe Can you expand on the matter of evaluation, please.

W. Holm Here, we set out a number of performance objectives. And we have a person working on a full-time basis who does nothing but evaluate kids. A teacher can say, "I feel my students are ready to do this ---", and he will come in and spot check some students. If they seem to be ready, then he will test the whole class. And they have to be tested at he end of the year.

H. Sherk How do you report progress to parents?

W. Holm

Our school district covers about 1200 square miles. And in this area there are perhaps 1200 people, because the land is arid. We invite the parents of students in one specific class to come in at a certain time. They come in the mornings and go into the dormitories (we have about 40% day students and 60% residential). We attempt to group our children in the dormitories by families.

VISIT AND INTERVIEWS AT WINDOW ROCK, ARIZONA: NAVAJO DIVISION

We spent the night of May 23rd at Gallup, New Mexico, which is adjacent to the Navajo Reservation. On the morning of May 24th, we returned to Window Rock. Our first interview was with Mr. Dillon Platero, who was, until recently, the Director of Education at Rough Rock. He is now head of the Navajo Division of Education. Mr. Platero took time from his very busy schedule of activities to share his views on Indian cultural and language components in the curriculum with us. We think that his comments will prove very useful to us in Alberta.

Mrs. F. Spell, Chief of Curriculum for the Bureau of Indian Affairs at Window Rock very kindly arranged for us to meet with her and some members of her staff in the afternoon of May 24th. Due to her involvement in some commencement exercises, Mrs. Spell could not arrive until approximately 2:00 p,m. However, she arranged for us to meet with two members of the CITE program. This is the "Consultants in Total Education" program under the leadership of Dr. R. Wilson at UCLA, and involving other staff members of the University of California, Los Angeles, together with a considerable number of staff members in the BIA Schools on the Navajo Reservation. Our interview with Mrs. Dorothy Birch and Miss Ethel Yazhe yielded a good deal of information concerning the CITE program and applicable aspects that may be relevant to the Alberta situation. In this particular instance, the presence of the tape recorder caused some initial apprehension. However, this was soon overcome, This was, in fact, the only time that any concern was shown to our plan to tape record the interviews. From our standpoint, it was quite important that these talks be recorded, since we could not be certain to report accurately on what we had heard, otherwise. We spoke to and listened to so many people in the space of two short weeks that it would have been almost impossible to sort out the volume of information that had been made avaiblable to us had to not been for tape recording of these interviews.

Following the very interesting conversation with Miss Yazhe and Mrs. Birch, we were able to meet again with Mrs. Spell. We also interviewed Mr. Eby, a language arts specialist working on the NALAP project which is somewhat less highly structured language program geared to the needs of Navajo children. The interviews with all of these people appear below in transcribed form. We would be very remiss if we did not acknowledge a sincere debt of gratitude to Mrs. Spell who is Chief of Curriculum for the BIA Schools on the Navajo Reservation. Mrs. Spell greeted us warmly and we were made to feel welcome from the moment of our arrival at Window Rock. She was extremely helpful in "opening doors" for us so as to facilitate our meeting with key people in education at various points of the reservation.

INTERVIEW WITH MR. DILLON PLATERO (HEAD OF EDUCATION DIVISION, NAVAJO TRIBAL HEADQUARTERS)

May 24th, 1973 Window Rock, Arizona

H. Sherk — Mr. Platero, we are interested in learning as much as we can about how we might proceed in curriculum and we will welcome any ideas that you may have to offer.

D. Platero — Does the Province of Alberta have a Curriculum Branch that would correspond with one here in the State Department of Education?

H. Sherk — Yes, we have a fairly well structured curriculum. It would correspond roughly to the situation in California or New York.

D. Platero — Here on the Navajo reservation, we have been saddled with all types of requirements. The state of New Mexico has its requirements: The State of Arizona has its own requirements; Utah has its requirements; the Bureau of Indian Affairs has its requirements and then the churches have pretty much their requirements and then as an umbrella over all of this there is the North Central Accrediting Association. So there is a maze of requirements, and this is not good.

You can go from one school to another and find that students want certain things. At Rough Rock, the Navajo culture and Navajo language area was introduced. That was something that just wasn't done -- it wasn't suppose to be done. Well, the local people there felt that it should be done. They felt very strongly that their language should be used in the schools, that it could be instrumental in the learning process of children, that it should be learned to the extent that students could become literate in their own language as well as in English. There are enough Navajo people here today that the language can be useful. More and more you are going to find schools that are beginning to implement this kind of program but at that time, which was six years ago it was really bad.

I think the local people have a right to simply say what it is that they want to have in their curriculum.

H. Sherk — Yesterday, when we were at Rough Rock, we saw that program in operation. We are wondering how you strike a balance between the two aspects, state requirements, and the native culture and language culture. Most places that we have been at we have been told that the native students need to be given the regular curriculum of this state or province, and to have the native cultural part, in addition to that. How do you find time to include both in the schooling for your students?

D. Platero — Just like here -- do you want to spend all day talking about the Boston Tea Party?

H. Sherk — What you are saying is that there are some things in the state curriculum that you think could be eliminated?

D. Platero Certainly. One point is very evident. The mothers and the students and the Navajo leaders want the Navajo students to have the competencies that will enable them to cope with college programs. They want to assure that there will be no difficulty for them to enter college. I think that there are several ways that we can integrate the various parts of this curricula. You are located within the area, and the curriculum can include studies about the local area. You can learn alot about yourself, your tribe and your customs, your values and things like this. So it can be integrated into the various areas. and I don't mean simply taking a small piece of it and saying "well, we've done the Navajo language and culture bit."

The Navajo tribe is now setting up the Navajo education requirements for all schools on this reservation -- the public schools, the parochial schools and the BIA schools. We are saying to the Bureau, "now lock you have your requirements and each jurisdiction has another set. In each area there seem to be another set of requirements. Now we'd like to draw up another set to which you and the state would adhere." These will be relevent requirements for the programs that we see as desirable. Why should we be taking Arizona constitution? Why should we be studying New Mexico constitution or Utah constitution?

H. Sherk But isn't it important that your students know about these things, too?

D. Platero Oh, certainly. But right now you don't have Navajo language in the curriculum requirements. You don't have Navajo history; you don't have many other things.

H. Sherk Would you mind telling us about the various programs that you have underway? Your main plans for the preparation of teacher aides and teachers, and you have some curriculum development projects in mind.

D. Platero All right. The aides, themselves, have requested opportunities to learn more about the Navajo culture. They want to learn some songs that they can teach to the Navajo children. They would like to learn some of the crafts that the children can do. They would like to learn about historic happenings and their significance to the Navajo. And they want to talk about the Navajo foods and Navajo medicine. Because we might be getting back to this.

H. Sherk And this would be for teacher-aides rather than for teachers?

D. Platero It could be for teachers too. But the aides want to be able to work on the units and to be in a position to help implement them in the schools.

H. Sherk What kind of preparation do you now have for teacher aides?

D. Platero They have no preparation other than working with the teachers following a period of observation. Now they want to get into a more formal situation for their own benefit in the future. They want to become teachers.

H. Sherk That is what I was wondering. Is there a plan whereby the teacher aides may become teachers?

D. Platero The aides would like to be able to teach the Navajo language. So they are asking us whether the Navajo Education Association and the Division of Education will teach them to read and write Navajo and teach them to apply this in a classroom to children. Now this is one area. This summer, in Rough Rock, the Navajo Education Association will be sponsoring such a program. The State of New Mexico had enough faith in them to run this workshop. We will have one over in Rough Rock that will involve thirty teachers and teacher aides. It is an all Navajo group there. Some of them will be more advanced than others. Then, we have linguistics (Navajo).

The DiBolta Association will run some workshops June 11 through 20. Workshop I is Navajo language and culture, with Navajo music, reading and writing Navajo, child language and behavioral patterns and history and culture. So this is where that group who are new to Navajo language and culture go.

The second workshop is in Navajo linguistics: a) Navajo grammer b) Navajo sound systems c) Navajo writing system d) meanings of Navajo words and culture. So, these are all Navajo people instructing other Navajos, and they are all getting six hours of college credit for this. Now, this is the workshop that is to be held at Rough Rock. Some of the language part of the workshop will deal with unit usage, because some of the aides do have difficulty with this.

H. Sherk May I ask you a question which is of some concern to us. Several people have told us that it is virtually impossible for non-native people to present the native culture effectively. What would your opinion be on this?

D. Platero Well, they probably wouldn't be as objective as the other person would be. But they would be more knowledgeable.

H. Sherk Yet, it seems to me that someone like Wayne Holm, for example, who has so much interest in this area might be able to do a reasonable job on some aspects of Indian culture.

D. Platero Yes. That's what I meant.

Often, a professor comes to us from a university to participate in a workshop and to the Navajo people he may appear stupid because he does not undertand the Navajo way.

H. Sherk Yet, there are many situations, in which, at this time, it may not be practical to obtain the services of native people.

D. Platero But we can point out instances in which the behaviours of one group differ from those of another.

Now in an Indian-held workshop, run by Indians, they would get right to the point because they are learning more about their culture. They're not so concerned about comparing one culture with another. They don't go into that. They will go into "this is the way they used to do it - this is the real way." Do you see the difference?

H. Sherk I think so. But may I explain the reason for my question? Our government has a two-pronged goal. One would be to help the students with Indian background to have a better understanding of their culture and to develop self-pride and identity. But at the same time, they would like to build into the curriculum more emphasis upon native studies for the benefit of everyone, with both those of native ancestry and those who are not. The goal would be to develop better understanding and some kind of empathy for Indians on the part of other students. Is it feasible to expect that teachers who have not really had much contact with Indians can do this job?

D. Platero Certainly, to some extent they can do the job. They can bring in quite a few consultants and this should reinforce some of the things that they are saying. So you could work it in that way. But I would think that as time goes on, the Indian people, at least here, will be quite resentful of having a non-Navajo run the Navajo studies program. For instance, if we get a person talking about Indians, who comes from New York and, maybe he is very knowledgeable from studying books, but what the Indian is today and how he lives and how Indian might communicate what they do are important to the Indian people. For instance, here the rodeo is a big thing on the Navajo reservation. That is the number one sport.

H, Sherk I see.

D. Platero And, everybody just flocks to rodeos. It gets in your blood, even if you are just a spectator. And, what do you do at rodeos. Well, I would expect to find mud and stew, fried bread and a cup of coffee. And probably some fried ribs. Now some go there to take a bottle of whiskey and some beer and some wine and its a good place to get together and socialize with some other people. Still others take in the whole things. It's a weekend in itself, because one night you have a big western dance and the next day -- it's a relaxing situation.

And here you have a person who tells how the Navajos live, which really isn't true for today. Actually, less than 10% of our income is from ranching. But people feel that that is still a part of their life and they cling to a few head of sheep and a few head of cattle. They have a lot of horses. Horses have a high value, but we don't use horses anymore. Now, presenting the true Indian of today as opposed to the way he was yesterday means two different things. It is possible to get the two all mixed up. So I think this is important.

H. Callihoe Would you not say that the traditional values are still very deeply held by the Indian people?

D. Platero Right.

H. Sherk I am reluctant to ask that we move on to another question, but time is short. Also, we appreciate how busy you are and we are very grateful to you for receiving us so well and giving us your help. Now, we have visited the Chinle Boarding School and the Rough Rock Demonstration School as well as some others in this area. We are left with a number of questions that have implications for our own educational programs in Alberta. Would you have any comment to make concerning the relative efficiency of a PIA operated school such as the one at Chinle and a contract school like the one at Rough Rock? I see two kinds of approaches being used here -- one in which the native people are taking over, but they do not have the experiencial background to do it and another which is somewhat more traditional in approach. What do you consider to be the best way to move in this whole area?

D. Platero There is always going to have to be a beginning. And there will always have to be a developmental period. This is what Rough Rock is going through and they are going beyond that now. Now, right here at the department level we have 2800 teachers on this Navajo reservation. Of those teachers, 188 are Navajos. 188, that is all. Now what happened to the 100 years of education? You say that the people in the Chinle system are competent. We have a lot of other systems in which these people are holding on to their jobs; it's a relaxed situation in terms of tenure and the real "zip" which makes education what it should really be, is not there. At Rough Rock there is a difference. New ideas are generated. New things can be tried without fear of reprisal. So that we are really talking about two situations that are quite different.

H. Sherk Oh, I would agree. But, in this new kind of situation, would you agree that there is likely to be a period in which the quality of education may suffer? Or do you think that this is not likely to happen?

D. Platero It is not likely to happen. I really don't think that this is true. I think children are going to learn. Any dormatory situation, if we can come within 10% of what the professional educators can do, then I think we're doing a pretty good job.

H. Sherk Mr. Platero, obviously you are in favor in continuing and extending the contract system so that there can be much more control over Navajo education by the Navajo people. Would it be in order for us to ask you what your main goals and expectations are in your present role? You are head of the Navajo tribal division of education.

D. Platero I have indicated that we want to continue to pursue the Navajo involvement to the maximum extent possible. By this we mean that we want to be recognized as a state education agency equivalent. States have privileges of getting moneys directly from the U.S. Office of Education which are supplemental funds to foundation funds which they have to operate various schools. We don't have that kind of opportunity now. We feel that with the 100 or so schools on the Navajo reservation we should be eligible for that type of designation. This would also give us the leverage to say to schools for the first time: "this is the way we like to have you run the schools." So there is some authority beginning to come from the Navajo tribe rather from the states which are somewhat alien to the situation.

Secondly, we want to establish educational requirements for all schools on the Navajo reservation, which means accreditation, certification of personnel, curriculum requirements, facilities requirements, pupil service and other areas of educational requirements. We hope that the agencies now operating educational programs on the Navajo reservation will cooperate with us and agree to abide by our educational requirements. So, the Navajo people are beginning to exert their ideals, their philosophies and to indicate some of the areas in which they want changes. Right now, we have fewer Navajo teachers than the number that we would like to have. In the next five years, we would like to increase from the present 188 by at least 1000. So this is another objective.

The all important objective in the future is the unification of Navajo schools on this reservation, so that it becomes a Navajo school system.

H. Sherk — Will you explain what you mean by unification?

D. Platero — Right now, you have public schools, you have bureau schools, you have locally controlled schools, you have mission schools and everyone is doing his bit. But the Navajo tribal government sits here without any requirements or authority over any of those schools.

H. Sherk — If you do attain the goal of certification of teachers, would you be undertaking teacher education programs, too, or would you still expect to have this done through the universities?

D. Platero — We are going to train 200 teachers, starting this summer. These will be Navajo teachers. We will take them after their second year in college. We have plenty of Navajo people who have completed two years of college. They have dropped out. They have big families or other responsibilities which keep them at home. We are going to pick these people up. The two years they have remaining in which they will fulfill all requirements for specification and a bachelors degree in elementary education will be completed at schools on the Navajo reservation. This will be done in cooperation with universities who have agreed to do this in the way that we want it.

H. Sherk — So the students will not have to leave home in order to take these courses?

D. Platero — No. That is correct.

So 200 of them will be trained. This will be 50 for each university; the University of New Mexico at Albuquerque, the University of Arizona at Tucson, Brigham Young University at Provost, and Fort Worth College over at Durango. Come on, I will show you what we are planning. (Note: Mr. Platero took us into the board room and showed us an outline of the planning that is going on. This is being traced right through from statements of objectives through all of the aspects of this program that are being planned. Following that, he commented to us that one of the keys to involving parents in curriculum development and other educational activities is payment for time and services. Some people will work voluntarily, he stated. But he mentioned that they really should be offered some kind of remuneration.

With regard to native people assuming responsibility of school board members, he was quick to point out that bankers, store keepers, and so on do not necessarily bring an educational background to school board membership in the normal or traditional setting. If the implication is that the native people will be at least as well equipped for such responsibilities as people are in non-reservation school districts.

With regard to teacher education, Mr. Platero has a proposal that will involve the training of teachers mainly on the Navajo reservation, with only a minor part of their training taking place on a university campus.

Just before we left Mr. Platero, we invited him to call on us in Alberta, sometime. He said that he would be happy to do so, and suggested that he would appreciate receiving an invitation to come. He also expressed interest in the idea of a conference dealing with native studies in the school curriculum.)

INTERVIEWS AT BUREAU OF INDIAN AFFAIRS AREA OFFICE

WINDOW ROCK, ARIZONA

May 24, 1973

Interview with Mrs. Dorothy Birch and Miss Ethel Yazhe.

H. Sherk	We are at Window Rock in Arizona and we are speaking today with Miss Yazhe and Mrs. Birch. These people are associated with the CITE Project. This is "Consultants in Total Education."
Mrs. Birch	What is CITE? CITE (Consultants in Total Education) is a program designed and developed specifically for the Navajo child. Initially, CITE materials are designed so that the teacher and aide teach: 1) how to learn, 2) what to learn in a sequenced and structured way, 3) how to transfer and apply learning, and 4) how to learn in an unstructured way. While it is important to teach a child facts and data, CITE believes it is more crucial to teach the child how to use these facts to gather more knowledge on his own. The program is "total" at the K-2 level.
H. Sherk	What do you mean by "total" Mrs. Birch?
Mrs. Birch	I mean that the child is taught throughout the day, using CITE's structural-sequential approach at the K-2 level. Levels 1 and 2 encompass a total language arts program. Non-CITE strands are integrated into the total program at these levels, using CITE techniques for implementation.
H. Sherk	But this doesn't mean that it is all Navajo culture and language, does it?
Mrs. Birch	Not at all. It is not the teaching of Navajo culture and language. The Navajo artifacts and toys found in a Navajo corner of a K-2 level classroom are "replicas" of the culture. They are there to help the child adjust easily to the school environment which, in many instances, is foreign and frightening on his first entering school. CITE, designed specifically for Navajo children, recognizes their special language needs as well as universal needs.
H. Sherk	And, another question to clarify this--Does it extend beyond Navajo culture and language? In other words, do the children get into the traditional subject areas as well?
Mrs. Birch	"Readiness" skills are taught within the framework of the children's needs for learning English as a second language. Within this framework the children are taught how to think· "how to learn" as well as the content that is to be learned. "Strategies" for learning are taught and emphasized initially at the K-2 level (pre-first). CITE techniques and procedures are used throughout the day,--both with CITE strands, and at the first and second levels with non-CITE strands also. Each lesson incorporates three specific devices for individualizing instruction.

1) Volunteering - the child always has the choice either to participate or to observe in the performances of the lessons' objectives.

2) Evaluation - for every child's response, teacher and teacher-aide ask for an evaluation from his peers.

3) Correction - for each incorrect response the child makes, the teacher demonstrates the correct one by immediately re-presenting the lesson objective and giving the child a second chance to perform.

H. Sherk And most of these, I would presume, would be applicable in any classroom.

Mrs. Birch Yes, in any classroom implementing the CITE program.

H. Sherk How did you get this program under way?

Mrs. Birch Four teachers were initially selected to pilot test the materials in early developmental stages, and were asked to provide "feedback" to the CITE staff as the materials were being tested in the classrooms. Gradually more classrooms were added as materials were revised.

H. Sherk And now the crucial question is, how were the new materials developed?

Mrs. Birch The materials were developed by Dr. Robert D. Wilson Linguist, U.C.L.A. and a staff of writers. Assistance was sought from a host of others in the field.

H. Sherk So it is an educators developed project?

Mrs. Birch Not entirely. As stated earlier, many people who were contacted by Dr. Wilson, not all educators, contributed to the development of the program.

H. Sherk We would like to know to what extent it is desirable and feasible to have professional educators develop curriculum components in this cross-cultural area, without the aid of people who are a part of, and familiar with the culture involved. There seem to be very few people with an educational background who also have the cultural background and understanding. Miss Yazhe, would you care to comment on this?

Miss Yazhe Well, I don't think it can be said that the programs that have been developed were instigated by community groups. Even at Rough Rock there was somebody that thought there was a need for it. It has to begin from a need that is felt. They say they do have the community involved, but it took a lot of prompting by the people who wanted to start the program. The Navajo people themselves did not start it. Even with the CITE program, I think, from the beginning we began with a group of teachers who were interested. There was Miss Ruth Werner at Shiprock, and one or two others. They used materials that had been developed for the Puerto Ricans by Fries-Rojas. Then when Lukachukai and Rough Rock were selected, Dr. Wilson and the staff of 10 or 15

Miss Ethel Yazhe at Bureau of Indian Affairs, Navajo Area Education Office, Window Rock, Arizona -- with Herb Callihoe of Alberta Department of Education.

Bureau of Indian Affairs Language Arts Office, Albuquerque, New Mexico: H. Berendzen, H. Callihoe (Alberta Department of Education), Mrs. Marion Lee - Education Specialist, Early Childhood Education, Navajo Area Office, E. Tennant.

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teachers arranged to tape and film classroom activities at Lukachukai. And that is how the new program got its start.

H. Callihoe   But the Navajo people were involved, were they not?

Miss Yazhe   Yes, they were.

H. Sherk   Then how did their involvement come about? This is something that we need to know.

Miss Yazhe   The Fries-Rojas materials were originally developed for Puerto Ricans coming to the United States. These materials were adapted to fit the needs of Navajo children by an English as a second language committee. In some cases, the program planners did not consult the parents or children if they wanted changes, but several Navajo teachers and other personnel were involved.

H. Sherk   I would like to ask your opinion on something. In our initial thinking we have questioned whether English as a second language might be the best place to begin in organizing any cross-cultural education program. But this seems to be the place that you started. What is your opinion on this?

Miss Yazhe   Well, I think that is the best place to start. For instance, how else could I be talking with you if I had not learned the English language when I was little? I have not forgotten my Navajo language. I have not forgotten my culture or customs or religion. I have high respect for those things but I do not think that I would feel at home. And I do not want to have it said that I blame the boarding school or the education for that. I can work quite well in what we call the Anglo Society. There are many things I like about my native way: but I surely wouldn't like to be going back to where there are inconveniences in some cases, to live.

H. Sherk   I think that you may be implying, if not stating in so many words, that Navajo young people need to be able to function in both an Indian-oriented society and in society-at-large. .

Miss Yazhe   Yes. Very much so. Otherwise, they don't know just exactly where they are. There needs to be a balance.

But anyway, Dr. Wilson started with some teachers who already had a background in teaching Navajo children. Since the early beginning, feedback has come in from teachers and the programs have been rewritten on the basis of information so gained.

The situation has changed since I went to boarding school. Children are now allowed to do a lot of things. They seem to be happy. Even though I do not really think that the boarding school is the answer, due to geographical isolation, poverty and health problems we need these boarding schools.

H. Sherk I could verify the comment about happiness to some extent. We visited the Chinle Boarding School at Mrs. Spell's suggestion. We were very favorably impressed by a number of things. Some of the evidence came from the happy smiles on the faces of the children there. At the same time, we were somewhat concerned that we did not see the same thing at Rough Rock. There, the children were working very hard and they seemed to be struggling to master the work that was set out for them.

Miss Yazhe We go around and see happy children at the boarding schools, any time. Because, now they are allowed to go home any weekend that they want to. They are not in prison. Mind you, we do have some walk-aways, children who go AWOL. But if they really want to see their parents, this can be arranged through the principal of the school for the child to visit at home.

Miss Yazhe I think that programs are flexible enough so that a child can learn in some ways in his own language as well as in English. These can be parallel with one another. It is easier to learn languages when you are young.

H. Sherk I take it that you would favor maintaining a balance between native culture and traditional content of school programs.

Miss Yazhe Well, I really believe that you should not stress Navajo all the way and wait for English to be introduced at some time in the future.

H. Sherk The people at the Chinle Boarding School told us that when they do have the two programs going side by side, the learning of Navajo actually seems to facilitate the learning of English. I would like to ask whether most of the youngsters come to the school speaking Navajo only, or whether most of them are reasonably fluent in English.

Miss Yazhe Some are totally Navajo speaking, with very limited English words here and there. And then there are some that come to school with an English-speaking background because the mother and father have been to school and have completed up to fourth, sixth or eighth grades, or may have even completed high school. And we have had some children who supposedly speak only English but the English usage they have learned sometimes is stilted.

H. Sherk In the CITE program, is there instruction in the Navajo language?

Miss Yazhe No, not exactly. Just during the two weeks that we call "orientation period" the teacher and the aide work together and the processes and routines that are to be used in the classroom are presented. Both Navajo and English are used. In Social Studies lessons Navajo is used.

Mrs. Birch It sometimes is a frightening experience for a child to come to school and find a completely "different" kind of situation facing him. It is important that he feel comfortable and secure in his surroundings. He should feel free to use his native language to help him in his adjustment to school.

H. Sherk	Can he begin to feel at ease in his new surrounding within two weeks?
Miss Yazhe	We think so.
Mrs. Birch	There is no intent in the program to initially curtail the child's use of his native language.
H. Sherk	Are there speakers, then, of the native language in each CITE classroom?
Mrs. Birch	Yes. There are some children who come to school speaking a very limited amount of English.
H. Sherk	Will you explain what the K-2 program entails?
Mrs. Birch	K-2 is the level preceding 1st grade.
H. Sherk	I see. This gives each student a year to become familiar with the school and to gain readiness.
Mrs. Birch	Yes.
H. Sherk	Then what is different about the CITE program as compared with other curriculums? I recall that CITE stands for "Consultants in Total Education."
Mrs. Birch	It was designed and developed specifically for young Navajo children. K-2 level formal lessons are taught for twenty-minute periods with alternating twenty-minute "breaks".
H. Sherk	But what are these lessons about? Could we be more specific?
Mrs. Birch	The lessons, called "strands" include Syntax, Phonology, Auditory, Visual, Science, Math, Bi-dialectal Switching, Tactile, and Categorization lessons.
H. Sherk	This is a kind of readiness program, then?
Mrs. Birch	Yes, that's right. At the K-2 level, children are given the opportunity to internalize the syntactic structures and phonological sounds of English before they are required to speak the language. And, they are given opportunities to speak the language before being required to read it at the first and second levels.
H. Callihoe	Is it a kind of language experiences type of program too?
Mrs. Birch	Yes it is.
H. Callihoe	We might go even further and call it a kind of specialized language arts program.
Mrs. Birch	Yes. The children begin learning English through auditory, visual, and tactile activities.

H. Sherk	Are there written programs? Are there teachers' guides?
Mrs. Birch	Yes, we have manuals - one for the teacher, and one for the teacher-aide.
H. Sherk	Are these available somewhere?
Mrs. Birch	Yes. They are available. All teachers have them; all aides have them. We are trying now go get copies of them into the hands of all teacher supervisors because the next school year teacher supervisors at each school will be responsible for the K-2 and the first grade levels of this program. We plan to have a training session after school begins to further acquaint teacher supervisors who work closely with CITE teachers in the program.
H. Sherk	We have not dealt with the extent of the program. How far through the grades does it extend?
Mrs. Birch	The program is being implemented also at first and second levels of instruction with a total language arts curriculum; integrating non-CITE subjects using CITE techniques and procedures to complete the child's total school day.
H. Sherk	Then, beyond the language arts program, do the students in the CITE program get essentially the same kinds of school experiences that any other student in Arizona might have?
Mrs. Birch	In any boarding school. Yes.
H. Sherk	Will you repeat what you told us a few minutes ago about the main thrust of this program?
Mrs. Birch	The main thrust of the CITE program design is that the child is taught how to think; how to learn, as well as the content that is to be learned; what to learn in a sequenced and structured way; and, how to learn individually in an unstructured way.
H. Sherk	Thank you. Now, Miss Yazhe you have just made available some information as to where these materials may be obtained. Just for the record, the source is: "Consultants in Total Education, Incorporated, 1081 Gayley Avenue, 3rd and 4th Floors, Los Angeles, California, 90024." Now, the one that I have in my hand is called "The Teachers Manual for Navajo First Grade, 1971/72." And there is another called "Teachers Manual for Navajo Beginners, 1971/72" and Herb you are holding a "Supervisors Manual for Navajo Beginners, 1971/72."
Miss Yazhe	And there is one for second grade too.
H. Sherk	Now, in conclusion, I would like to ask if there is any advice in particular that we should have concerning this curriculum and instruction plan.

Mrs. Birch	No. None with particular concern: except that children seem to enjoy learning with a puppet doll named Mary-Ann presenting lesson objectives that they will later be expected to perform themselves.
H. Sherk	Has Mary-Ann replaced Dick and Jane? (laughter)
Mrs. Birch	For children learning a 2nd language through CITE methods, yes.
H. Sherk	Miss Yazhe has just pointed out that this is all set out in chart form and we are taking a copy of the chart with us. Thank you for this. It represents the scope and sequence of the CITE program for K-2, or Level A and 1st grade or Level B.
H. Sherk	May I ask a mean question? Is Mary-Ann bicultural? I would have thought that she might have been a Navajo doll.
Mrs. Birch	We do have some Navajo dolls. Yes. But Mary-Ann really does not have any specific cultural identity. The children simply accept her as a person who answers yes-no questions as they will be expected to do later.
H. Sherk	There are some interesting curriculum developments outside of CITE as well. Perhaps you could tell us a little bit about some of them.
Mrs. Birch	There are other programs being developed and revised in other areas. Mrs. Spell, Chief of Curriculum and Instruction, can provide specific information concerning progress in those areas.
H. Sherk	Is there a good deal of Navajo culture built into the Social Studies program, for example?
Mrs. Birch	Again, please see Mrs. Spell.
H. Sherk	Thank you, that is a good lead in to our next interview.

INTERVIEW WITH MRS. F. SPELL, CHIEF OF CURRICULUM FOR B.I.A. SCHOOLS ON THE NAVAJO RESERVATION, AND WITH MR. EBY, LANGUAGE ARTS SPECIALIST

May 24, 1973, at Window Rock, Arizona

H. Sherk	We are now speaking with Mrs. Spell, who is the chief of curriculum with the B.I.A. here at Window Rock, and with Mr. Eby, a language arts specialist. You were going to tell us something about a project that you are engaged in, Mr. Eby.
Mr. Eby	The project that we are engaged in is NALAP. This is the "Navajo Area Language Arts Project." This was started a couple of years ago when a felt need was identified by teachers who needed second language learning materials that were written specifically for the Navajo children. We felt that there was a need for additional materials beyond what was available through the CITE program which was underway. This would provide teachers with a choice of materials.

H. Sherk Is this program beamed at the same grade levels as the CITE materials are?

Mr. Eby They are for the same grade levels. You almost have to start at a lower level and build up when you are developing a new set of materials like this.

H. Sherk Is it your intention to carry them through the higher grades?

Mr. Eby It is our intention at the present time to develop this program right through the eighth grade, so we will have a language arts program from kindergarten through eighth grade. The emphasis of the program is on oral language. We encourage the teachers to develop reading and writing activities to go right along with the child's increasing facility in the structures of English. But it is basically an oral language program and we give teachers help with regard to how they can develop reading and writing activities to go along with the program. The committee is composed of basically language arts specialists here on the Navajo reservation who are working with me.

H. Sherk Are these Navajo people?

Mr. Eby No. At the present time, there are no Navajos on the team. This is simply because the Navajo people that are working with us don't have background in the field of linguistics and transformational grammar. We would like to have Navajo people on our team.

Mrs. Spell I think that in the next year or so we will have some, because we had Navajo teachers last summer in our linguistic conference. We have some coming back again. I am sure that we will have some who will have the potential to work in this area.

H. Sherk It seems to me that there is a crucial principle involved here. I have gained the impression that there are people who believe that an educational background is not essential for curriculum projects of this kind to go forward, provided that the people involved have a knowledge of the language. I tend to think that it is highly desirable to have people with an educational and linguistic background.

Mrs. Spell I couldn't agree more strongly. We tell our non-Navajo teachers, again and again, that being able to speak English as a first language and carrying qualifications for teaching English to people whose first language is English, in no way qualifies them to teach English as a second language. They are not likely to have an understanding of the structures and the problems that will be involved for second language learners. They can do a tremendous amount of damage to children.

Mr. Eby I can give an example of what Mrs. Spell is referring to. A teacher in a Social Studies class tries to get certain answers from his class about the school and the school environment. But the questions asked involve various kinds, including complicated ones. The children do not respond because they don't understand the structure of the questions being asked. For example, the yes/no questions, the information questions (who, what, where, how, etc.), tag questions, intonational questions -- the teacher in this case really does not have a concept of the structure of the language he is using, himself. And thus the students do not understand him. So the people who are going to work with us in writing the kind of materials that is going to help Navajo children learn the language must have a solid background in linguistics and the grammar of English in order to build a sequence from the simple to the complex. They should not get into structures too early before the prerequisite language skills are taught.

H. Sherk Now you do find it necessary to prepare the materials as well as to develop the curricular outlines?

Mr. Eby Definitely, especially in this area of second language learning because the majority of our teachers come out here with no training or only very limited training in second language learning. So we really have to help them a lot and the more specific the materials are for the teachers the easier it is for them. As well, there is need for an on-going program of in-service education for teachers.

H. Sherk Is the need for preparing the materials a result of new interests or new developments in the field? Are there unique requirements in each linguistic area that make it necessary to produce different materials in each location?

Mr. Eby Well, my first reaction is that you are right on both counts. There is a need for both. Here, at the present time, we are attempting to economize on instruction and learning time and effort by developing a sequential and structured second language learning program. We now have a much more simple and more effective way of teaching the language then was used formerly. Once we can get the children to internalize the rules of grammar so that they can ultimately generate language of their own, we have achieved the real purpose of this program. There is just no way that in a situational language approach we can teach all of the language that children are going to need to know. We have found that there is very little transfer and application from a situational language approach. It is specific language for a specific situation. But with a structured-sequential approach, we feel that the students can begin to internalize the rules of language and then produce language of their own.

H. Sherk From what you have said, it sounds to me that you are not necessarily building this program around the Navajo language or its idiosyncrasies so much as you are structuring it in accordance with the English language itself. Is that correct? I am wondering whether this program would be transferable for use with a different linguistic group. Could we take this program and use it with a group of Cree speaking people, for instance?

Mr. Eby We feel that NALAP is being written specifically for the Navajo children with their particular language needs in mind. The reason I feel this way is that we can program into the sequence special steps to overcome certain problems that we know the Navajo child is going to have in learning English. For example, the pronouns he, she, and it -- in their language they don't have an equivalent of these as one pronoun covers all three. Thus the Navajo child learning English has a lot of trouble in his use of these three pronouns. So we program into the sequence certain steps to help overcome this problem, which might not be necessary for other language groups. However, we feel NALAP could be used with other language groups with minor adaptations.

Mrs. Spell To some degree, it is an innovative thing in as much as it is attempting to keep pace with the latest thinking in the area of teaching English as a second language. Ten years ago there was a great deal of emphasis being placed upon a model mimic approach to teaching from either a submersion approach or using an entirely situational or functional one (it was progress). But you don't stop there. You must continue to try to progress. Another reason that we are doing this, is that we have found out through an evaluation of our English as a Second Language Program that was made by an organization called Teachers of English to Speakers of Another Language, with some of the most eminent people in the field participating in that evaluation - that we were not doing a very good job through this particular method. We were using materials that had been developed for Spanish speaking children -- since there was nothing then available which was specifically written for Navajo speaking children. The materials we used were specifically prepared for second language learners, but were written for Spanish speaking children. Well, the difficulties and the contrast between Spanish and English and Navajo and English are entirely different. So there wasn't really very much relevance to the Navajo situation in these materials. We found that just using a model - mimic approach does not result in very much learning by the children. They learn to parrot what they hear. It is rather superficial. It becomes what we call "patternese". Now a difference in what we are doing in CITE and NALAP is that situations are set up and the children must generate the language themselves. And we feel now that this is the only way that they are really going to learn: they need to generate the language themselves.

H. Sherk May I move away from language for a moment? I would like to find out what you are doing in other areas and particularly with respect to Native Culture. In Alberta, it is evident that different groups of Indian people, including the non-status people, have varying ideas as to what ought to be included in the curriculum regarding native culture and heritage. Some of them are very anxious to have native languages included, but others say "no, this isn't all that important." But most of them are concerned about the cultural background. They want that incorporated into the curriculum. To what extent are you doing that kind of thing here? Do you have Navajo history, Navajo arts and crafts, Navajo legends and literature, --- this kind of thing?

Mrs. Spell I gave you copies of our Social Studies Guidelines which are definitely Navajo - culturally based. We think that this is possibly the best area in which to pay attention to the culture. I think that we are probably unique insofar as the Bureau of Indian Affairs is concerned in having established this kind of a curriculum. At each level we start with the child and his own local situation. If we are talking about a community we don't start somewhere in the middle west or in the east. Rather, we begin with an analysis and attempt to develop attitudes and understanding on the basis of what the child knows as a community. For many of them, that is the boarding school community. If it's family, then it's the Navajo family prior to a study of a family in Mexico because there are some strong similarities. Or we may study about a family in the Netherlands or something of this nature. When it's government, it's chapter government and it's tribal government before it is state or federal government. We try to use the child's background as a springboard for him to use in learning and solving problems in relation to other cultures.

We do have a great deal done in the area of arts and crafts. More of that is done in the dormatories in many instances, in the clubs and in extra-curricular activities. A great deal of emphasis is placed on dances - not only Navajo dances, but some of other tribes, also. Legends - yes. There are certain times of the year that you can do this and other times that you do not, in accordance with Navajo traditions and beliefs. We have in our library the materials that have been developed at Rough Rock: the Coyote Stories and others. Through Title I there are many times when moms and pops are employed. These would not necessarily be related to any of the children in the school, but Navajo adults are employed in the dorms to teach the children to weave; in some instances it may be to teach them some silver-smithing, and to tell them stories.

H. Sherk

Would this be considered extra-curricular?

Mrs. Spell

Well, as far as we are concerned, ours is practically a twenty-four hour per day curriculum, because of the boarding school. We consider the guidance curriculum guidelines to be every bit as significant as the Social Studies, or language arts, or whatever. So there is considerable attention paid to the culture of the Navajo people in many ways. Even with the English as a Second Language material, whenever we can tie these in with activities that are related to the child's own background, we do this since it makes a lot more sense than trying to work in an area that is absolutely foreign.

H. Sherk

Mrs. Spell, I recall that when we spoke to you the other day, you presented the viewpoint that there is a great deal available from the standpoint of materials relating to Indian cultures.

Mrs. Spell

If you have time before you leave, I would be glad to take you over to the Navajo tribal museum. This is a very valuable resource center for us. There is a Navajo subject index with information devoted entirely to the Navajo.

H. Sherk

Thank you. As you are aware, we do not have any Navajo tribes in our area. Of course we are interested in the Navajo people or we would not be here. But, our primary concern is to learn how to work with the native people in our area. We realize that there are certain sensitivities that we must becomes aware of and we will appreciate any advice that you can give us from your experience in approaching and working with the native people.

Mrs. Spell I am not quite sure what your concern is. But, here, I would think that you could approach schools like Rough Rock for instance and work through them. You could use the contacts that they have made and build on the relationships that they have established in developing curriculum and materials.

H. Sherk I would like to ask for clarification of that statement, please. Are you suggesting that the place to start is where something may already be underway?

Mrs. Spell I would think so.

H. Sherk There seem to be two extreme points of view in existence. Probably there needs to be a kind of marrying of the two so that people with educational backgrounds who may not have a feeling for or understanding of the native culture can work with native people who can provide input of that kind.

Mrs. Spell Depending on what your situation is. I would think that some kind of cooperative approach between the Indian people and your organization might work best. You could take care of the management possibilities and administrative aspects and still get the information that you need from the Indian people.

H. Sherk Yes. I am sure that is true, as long as we can maintain credibility in the perceptions of the native people. I believe that some of them feel that it is not possible for a non-native to fully understand and appreciate what it means to be Indian. Have you run into that?

Mrs. Spell You are asking about dealing with the Indians to develop material. But here in this office, we have done much of that. Now, we do have a bicultural program, in which new materials are being developed. A part of this includes preparing ten young Navajo people to become teachers -- bicultural and bilingual teachers. And, they are writing things themselves, as part of their education. They are writing little stories and things of this nature. I don't think we have to confine it entirely to legends. But, to appeal to young children in school we need things that are part of their everyday lives.

Another thing that was done took place in the public schools, under Title I. They wrote a series of basic readers that were related to the Navajo children's background. These were originally written in English, but they are being translated into Navajo. Instead of Dick and Jane, they have stories about little Navajo boys and girls and things that Navajo girls and boys do.

H. Sherk May I ask a question about that? I understood Mrs. Birch and Miss Yazhe to say that there is no instruction in Navajo.

Mrs. Spell We do have instruction in Navajo in the bilingual and bicultural program.

H. Sherk Oh, I see. Where is that being offered?

Mrs. Spell We have this program operating in a number of centers.

H. Sherk It is not a part of CITE, then?

Mrs. Spell It isn't. In some of the more isolated areas where the parents have favoured putting this kind of program in, practically all of the instruction at the kindergarten level is in Navajo. They learn to count in Navajo; everything is in Navajo.

H. Sherk Does it go beyond kindergarten?

Mrs. Spell Yes, it does. In the first grade, the children are learning to read in Navajo. Our problem here to some extent has been in finding materials because there just isn't that much written in Navajo. And the further we go with this program, the more difficult it is going to be to get materials written in Navajo. There are so many scientific and technical English words that have no equivalent in Navajo.

In cooperation with the University of New Mexico, some research has been done on the language usage of Navajo six year olds. On the basis of this research, reading materials have been developed and we hope that that program will continue during the next year. We are just at the point now where we can really start producing after all of this initial research. Wayne Holm, whom you met at Rock Point, was a part of that program. In fact he got his doctoral degree in connection with working in that project for two years.

We have had some very competent people working on this bicultural program for several years. We are ready right now to start doing some revising and refining of what has been developed. We hope that we can continue this program at least through the fourth year, with a little less emphasis placed on Navajo each year.

But I should mention that within the Bureau of Indian Affairs, we are in a unique situation. This is the only area that deals with only one tribe. No other areas have similar situations to ours. How can you develop curriculum which will be meaningful and meet the needs of more than one tribe? It may be that individual units may be of interest to more than one. That is the way that we started out in Social Studies before we got into the total curriculum guidelines. We had a contract with the University of New Mexico to write one instructional unit that was culturally based, for kindergarten through twelfth grade. I will give you a copy of one of those so that you can see what it was like.

Window Rock,
Arizona.

Mrs. Faralie Spell,
Chief of Curriculum
and Instruction,
Bureau of Indian
Affairs, Navajo
Area Education
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Arizona

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MEETINGS WITH DR. MILES ZINTZ (U. of N.M.)

and BIA LANGUAGE ARTS OFFICE PERSONNEL

at ALBUQUERQUE, NEW MEXICO

The University of New Mexico - Dr. M. Zintz. May 25, 1973

We travelled to Albuquerque during the late afternoon and early evening of May 24th. On May 25th, we kept an appointement which we made earlier in the week with Dr. Miles V. Zintz of the College of Education at the University of New Mexico in Albuquerque. Dr. Zintz gave us a very fine welcome and we were privileged to spend two hours with him. one of which was devoted to a most pleasant luncheon experience at "Old Town" in Albuquerque, with Dr. Zintz as host. Dr. Zintz is a recognized authority in the field of "bilingual" education, a term which denotes "bicultural", as well. He has written several books and we had these recommended to us by several of the people that we met on this tour previously. It is our recommendation that two of these be purchased for the Department of Education Library. These are: Miles V. Zintz, EDUCATION ACROSS CULTURES: Dubuque, Iowa, Kendall/Hunt Publishing Company (Second Edition), 1969, and Miles V. Zintz: THE READING PROCESS--THE TEACHER AND THE LEARNER, Dubuque, Iowa, William C. Brown Company Publishers (Sixth Printing) 1972.

We did not make a tape recording of any part of our conversation with Dr. Zintz. Since his viewpoints and recommendations concerning intercultural or cross-cultural education are available in his publications, we are recommending that they be made available for study by persons who will be working in the area of cross-cultural curriculum development.

BIA, ALBUQUERQUE

May 25, 1973

Following our very pleasant and informative meeting with Dr. Zintz, we proceeded to the offices of Mr. R. Rebert and his associates, Mr. Harry B. Berendzen and Mr. Edward Tennant in the Language Arts Branch of the Bureau of Indian Affairs at 123 Fourth Street S.W., Albuquerque. This is the national headquarters for this particular aspect of the Bureau of Indian Affairs operations. Mr. Rebert was unable to be with us on this occasion, but Mr. Tennant and Mr. Berendzen welcomed us in a very friendly fashion and were most anxious to share with us their understanding of "bilingual education" with a particular focus upon Indian people. In particular, they were generous in making available to us a number of curriculum guides dealing with Indian culture.

We were advised that the Albuquerque office of the Language Arts Branch of BIA is to be phased out in June of 1973, as a result of a cutting back in staff in certain areas of the BIA operation.

NATIVE CULTURE - NATIVE HERITAGE IN THE ALBERTA SCHOOL CURRICULUM

(1973)

The Government of Alberta has appropriated sums of money for the Department of Education under several different budget categories, which have implications for improvement of educational opportunities for students of native origin. In the field of curriculum, an appropriation was made for $50,000 for the next fiscal year, for the development of curriculum materials concerning native people. This appropriation, although meant primarily for the benefit of native students, also carries with it an expectation that all students in the province will participate to some extent in studies concerning the life and culture of Canada's native people.

The Curriculum Branch has called together several groups of people for exploratory meetings intended to provide information concerning needs, issues, sensitivities, and preferred procedures relating to curriculum development and implementation in the "intercultural education" sphere. Initial exchanges have involved representatives of the Department of Indian Affairs, the Alberta Indian Education Center, the Metis Association of Alberta and the Native Communications Society. Department of Education personnel who have participated include the Associate Deputy Minister and representatives of the Curriculum Branch, Early Childhood Services and the Educational Opportunities Fund. The three Intercultural Education consultants in the Field Services Branch have been involved in these meetings as well, since it is envisaged that they will provide leadership in the curriculum development, diffusion, and adoption of programs which are anticipated.

As a result of the deliberations in internal sessions to date, the following categories for curriculum activity have been identified:

1. Native Arts and Crafts
2. Cultural Heritage (adaptations of existing curriculum)
3. English as a Second Language
4. Cree as a Language of Instruction
5. Teaching the Cree Language

As a result of the meetings between Department of Education personnel and the other agencies indicated above it has been possible to formulate some tentative conclusions concerning areas of need, concerns and sensitivities of native people in the province with respect to educational programs and procedures, and possible directions and courses of action that might be pursued by the Curriculum Branch in this area. However, there is inconsistency in the "data" available to us at this time from the sources identified above and through perusal of a fairly extensive body of periodical and other literature on this topic. There is need for consultation with representatives of the various "nations", tribes and communities of native people in the province and with persons experienced in working with native people in developing and implementing educational programs. In the latter case, it is proposed that some centers be visited outside of Alberta so that advice of persons recognized as having some expertise in these matters may be interviewed.

Questions of General Concern:

Some questions which need to be resolved include the following:

1. What are the major concerns expressed by native people which have implication for curriculum in this province?
2. What resources are available from native people individually or through organized groups?
3. What kinds of procedural structures and approaches are likely to prove most acceptable and effective in developing curriculum components concerning native cultures, history, languages, and current issues?
4. What must we learn about native people, their values, beliefs, aspirations, and sensitivities, that will help us to develop enhanced awareness of and appreciation for their attitudes and feelings?

5. To what extent is it feasible to pursue the dual goal of (a) increasing curriculum content with a view to achieving increased understanding of their cultural heritage, with concomitant improvements in self-image on the part of native students and (b) providing opportunities for developing additional knowledge and understandings concerning native people--their culture, their contributions and the problems they face--on the part of all students?

6. What models exist for planning and implementing curriculum development in the area of intercultural education with a focus upon native people and their culture?

7. What are the strengths and weaknesses that have been identified with respect to the various models that have been tried or are currently in use in various locations?

8. What kinds of instructional materials are in use? What are the sources? Who uses them?

9. What major problems have been faced in the program(s)? How have these been dealt with? What problems remain?

10. What kinds of communication exist between the organizations concerned and the native people?

Questions Pertaining to Specific Centers or Localities

In addition to the foregoing, some questions relating to specific centers and programs will be of interest, as outlined below:

a. The Saskatchewan Indian Cultural College

1. What is the relationship between the SICC and the Saskatchewan Department of Education?

2. Are the SICC and the Sask. D.O.E. working together under some cooperative structure?

3. Does your organization supply resources and materials under contract to the Sask. D.O.E.?

4. Is the S.I.C.C. serving in an advisory function only?

5. Is there some other type of structure for communication between your organization and the Sask. D.O.E.?

b. Brandon University (their native teacher training program)

1. How is this program funded?

2. Does the province pay for the training of non-status Indians and Metis?

3. Are native organizations involved in the operation of the program. If so, in what way?

4. Are any specific curricular programs being developed for use in Manitoba schools in this program?

c. The Rocky Boy Elementary School

1. What is the involvement of the native language in the school? Is it a course of study? Is it the language of instruction? Grade level begun? Involvement of syllabics?

2. The presentation of history, culture, arts, crafts, etc. Is this material taught in separate courses? Is this material integrated with the language program? Are "native content" and "non-native" content taught separately or integrated?

3. The uses of audio-visual aids in the classroom. To what extent is commercially prepared material useful? To what extent is teacher prepared material used? What types of audio-visual equipment are they using? (projectors, teaching machines, "language masters", etc.)

4. Are teacher aides used in the classroom? Are they natives?

5. What is the teacher-pupil ratio?

6. Are open classroom and/or open area methods of learning used? Have they been successful?

d. Rough Rock Demonstration School, Chinle and BIA School at Rock Point, Arizona

Most of the questions appearing in the foregoing sections will apply in the proposed visits to these centers. In addition, the following would seem to be pertinent:

1. What are the noteworthy areas of success achieved through Indian control and operation of the Rough Rock School?

2. What appear to be the roots of this success?

3. What problems exist today? What kinds of solutions appear to be viable, and what implications would these solutions have for basic changes in organizational structure, financing, etc.

4. How does the Rough Rock program and its achievements compare with those at nearby BIA operated schools?

It is felt that answers to the above questions will indicate the routes that the Department of Education should proceed along, with regard to intercultural education. This, of course, would have implications for the Educational Opportunities Fund and possibly Early Childhood Services, as well, besides being of concern to the Curriculum Branch.